The Christian Mission in Rural India

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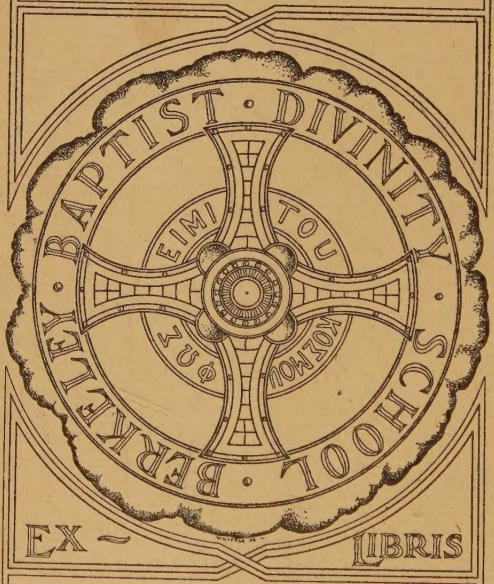

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THE CHRISTIAN MISSION IN RURAL INDIA

REPORT AND RECOMMENDATIONS

By

Kenyon L. Butterfield

COUNSELLOR ON RURAL WORK
INTERNATIONAL MISSIONARY COUNCIL

WITH A FOREWORD BY
Dr. John R. Mott

INTERNATIONAL MISSIONARY COUNCIL
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TABLE OF CONTENTS

CHAPTER		PAGE
	PREFACE BY DR. JOHN R. MOTT	v
I.	AN INDIAN JOURNEY—INTRODUCTION	1
	Some General Impressions	1
	The Terms of the Rural Advance	2
	The West and a Christian India—A Crisis	3
	Plan of the Report	3
	Itinerary	4
	PART ONE	
II.	BACKGROUNDS	11
	A Caution	11
	Some Indian Points of View	12
	"India a Sub-Continent"	12
	Physical Features	13
	Land Utilization	14
	Some Economic Problems	16
	Economic Wastes	19
	Important Social Factors	21
	Results of Religious Beliefs	25
	The Political Situation	28
	Some of the Assets of India	28
III.	THE REMAKING OF VILLAGE INDIA	30
	The Meaning of "Rural Reconstruction"	30
	Rural Reconstruction under Non-Official Auspices	31
	The Government and Rural Affairs	34
	The Problem of Coördinating Nation Building Services	37
	The Village Work of Missions	39
IV.	STRENGTHENING THE VILLAGE WORK OF THE MISSION	42
	The Significance of the Indian Village	42
	The Place of the Village in Contemporary Missionary Work in India	43
	Hindrances to Village Work	44
	A New Zeal for Rural Work	44
	Suggestions for Service	46
	Burma	66
V.	THE RURAL RECONSTRUCTION UNIT	68
	Definition of a "Rural Reconstruction Unit"	69
	The Community School	69
	The Coöperative Society and the Unit	70
	Industries in the Unit	71
	Other Economic Service	72
	An Ideal Area for Preventive Medicine	72
	Play and Recreation Fostered by the Unit	73

The Unit Essential in Adult Education ... 73
The Church as the "Central Driving Force" ... 73
But the Church Must Not Do It All ... 74
The Minimum Plan ... 75
Working Units ... 78
Training Units ... 78
Extension or Concentration? ... 79
A Fundamental Conception of Rural Progress ... 82
VI. Coöperation Among the Christian Forces in India ... 87
The Function of the Christian Mission ... 87
Union Effort in the Field ... 87
The National Christian Council ... 89
The National Christian Council and Research ... 92
The Christian Enterprise as a Unit in India ... 94
Conquest through Permeation ... 94
Christian Rural Reconstruction and the Government ... 95
An Adventure in Faith ... 96
VII. Coöperation Between the West and India ... 97
Contributions from the West ... 97
Contributions from India ... 98
Common Ground between India and the West ... 98
The Missionary ... 98
The Financial Contribution ... 104
The World View of Rural Development ... 107

PART TWO

VIII. Building an Adequate Rural Civilization in India ... 111
Importance of the Rural Problem ... 113
Tests of a Rural Civilization ... 114
Industrialism and Rural Life ... 115
National Policies Affecting Rural Life ... 118
Personal Leadership ... 122
The Christian Enterprise and Rural Reconstruction ... 122
IX. Pronouncements from the Rural Conferences ... 128
Coimbatore ... 128
Guntur ... 131
Madras ... 132
Asansol ... 133
Lahore ... 134
Poona ... 136
X. Some Supporting Quotations ... 143
Comments by Expert Western Observers ... 143
Statements by Indian Leaders ... 147
Quotations from the Writings of Foreign Missionaries ... 150
A Word from England ... 153
Reports of Christian Conferences ... 153
Reports of the Jerusalem Meeting ... 157
Index ... 159

FOREWORD

At a recent conference the startling assertion was made that, whereas nine-tenths of the people of Asia and Africa are to be found living in villages and the country-side, the missionary forces are devoting only one-tenth of their staff and of their financial expenditure to work on behalf of these nine-tenths constituting the vast rural population. While this statement may be an exaggeration so far as certain areas are concerned, there can be little question that, as between the cities and the villages, the distribution of the Christian forces greatly favors the cities. One would not, as a rule, wish to see less attention paid to the cities and to the larger institutions, but one must admit that the time has long been overdue when a much larger number of the ablest missionaries and a marked increase in the amount of mission funds should be assigned to the all-too-neglected rural communities.

Of all the great fields India today presents the greatest concentration of rural problems and baffling difficulties, and, at the same time, many of the most rewarding experiences and stimulating examples of rural reconstruction and uplift. In her more than 700,000 villages are 275,000,000 of her multitudinous inhabitants. In them even more than in the great towns must be waged the conflict with ignorance, poverty, disease, strife, superstition, and sin. In them, notably in the work among the outcastes or untouchables, are being achieved in the days in which we are living some of the greatest triumphs of the Christian faith.

The recent timely, unhurried, and fruitful visit of Dr. Kenyon L. Butterfield to rural India has served to focus attention as never before on this vast area of human need and limitless spiritual possibilities. This visitation was undertaken in response to the initiative of the Jerusalem Meeting of the International Missionary Council and the invitation of the National Christian Council of India, Burma and Ceylon. Coming to his task after twenty years' successful experience as head of two leading agricultural colleges, and for many years a prominent figure in both the American and International Country Life Associations, Dr. Butterfield possesses to an unusual degree the rich background, the power of comprehension, and the constructive and prophetic gifts necessary for a right understanding of a most complex situation and for effective collaboration in the shaping of a forward-looking policy.

It is a matter of congratulation that Dr. Butterfield has so promptly made available in printed form his own impressions and counsels as well as the

findings of the series of conferences of Indian and missionary leaders held along the pathway of his journey. This compact volume affords the most comprehensive, up-to-date, informing, and forward-looking conspectus now available regarding the rural needs and problems of India and the measures for meeting them. In the experiences, insights, and recommendations here recorded will be found the materials needed for the formulation of a really statesmanlike and, therefore, adequate, Christian program for rural fields large and small. Particular attention should be called to the author's treatment of the rural reconstruction unit—in some respects the most original and potential of the many promising plans emphasized. The various measures here commended by this one of the front line rural sociologists of today should afford an authentic lead to Churches and missions throughout the non-Christian world and to administrators and supporters of missionary boards, and is not without its invaluable suggestions to Governments and other agencies which have to do with a matter of such world-wide interest and concern.

JOHN R. MOTT

CHAPTER I

AN INDIAN JOURNEY—INTRODUCTION

THE journey in India, made by Mrs. Butterfield and myself for the purpose of carrying out the wishes of the Jerusalem Meeting of the International Missionary Council and of the National Christian Council of India, occupied the period from November 22, 1929, to May 3, 1930. The travel schedule will be found at the end of this chapter. The total distance covered in India and Burma by rail, water, and motor car was nearly 16,000 miles. Over seventy villages were visited and scores of others were observed more casually. We were in the homes of not less than one hundred missionaries. Many government officials and Indian leaders were interviewed. Many informal conferences were held with the staffs of missions and mission institutions. The formal conferences at Madras, Asansol, Lahore, and Poona, were called for the specific purpose of discussing village work and were most illuminating and stimulating.

Some General Impressions

While governmental organization in all lands has its limitations and tends to standardization and routine, contact with government officials in India makes it clear that the agricultural interests of the country have been immeasurably advanced by the services of efficient and high-minded members of the Indian Civil Service. There are also increasing numbers of extremely able and highly educated Indians who are giving their time, thought, and ability to enterprises designed to forward the work of rural reconstruction in India.

The tremendous odds that have to be met by these men, as well as by missionaries, makes another abiding impression. These difficulties are due partly to the customs and the conditions of the people, partly to the independence movement, which places so much emphasis upon political reform that constructive economic and social measures, no matter from what source they emanate, are not given the attention or furnished the aid they deserve. The Christian forces labor under the handicap of an Indian public opinion that recognizes and shrewdly appraises the unchristian character of much that characterizes the civilization of the West. While in general the character of the individual representatives of the West who live and work in India is high, there are many who are distinctly not helpful to coöperative effort on behalf of India. Feelings of racial superiority, lack of interest in

religious matters, failure to understand and sympathize, have taken their toll of dislike and suspicion, and have destroyed the confidence that ought to prevail.

A journey through rural India renews one's faith in the work of the Christian mission: first of all, because of the obvious need for the message that Christianity alone can bring, and for the type of life that Christianity alone can provide. The legitimacy of an appeal for continued aid from the West is almost too obvious to be argued. The needs are so pressing, the people are so poor, the West has so much to give, that one becomes immediately impatient with those who have brought themselves to feel that there is no further call for the type of service that the missionaries are performing. In these critical years the need is perhaps greater than ever before.

Moreover, there are the missionaries themselves. One cannot go about the villages of India, have close contact with the missions and the missionaries, without an increasing admiration for the services they have rendered and are rendering India, whether regarded from the purely religious angle or considered as a contribution to the welfare of the peoples of India. Missionaries like other people have their limitations. Not all of them are the ablest nor the wisest that perhaps could be selected. As a group they are able and they are wise, they are devoted and consecrated beyond measure, they sacrifice greatly, they toil incessantly, they complain almost never, and they rarely desert. They are doing work that cannot be measured or evaluated by standards of business; even statistics are unsatisfactory tests of their achievements.

There is an amplitude of ideas in India about rural work, its needs and its methods of progress. During the past ten years there has been a remarkable stirring of interests and wide experiment. Many more specialists are needed now to guide, and stimulate, and direct.

The Terms of the Rural Advance

This report rests upon certain assumptions, or rather conclusions, that grew out of the experience in India, largely as the result of an effort to interpret the thinking of the missionaries themselves. Briefly put they are:

(1) The villages constitute the major problem in India, viewed from any angle, whether political, economic, social, or religious.

(2) The "uplift" of the villagers with respect to their economic and social welfare is integral in the Christian message and organic in the evangelistic program.

(3) The geographical "occupation" of India is mainly the task of the Indian Church, but the coöperation of the West through the Christian mission or its equivalents is indispensable for decades to come if the Christian

task is to be even reasonably well done. Therefore, while the home mission work of the Indian Church should be as extensive in its geographical reach as possible and should aim at the eventual occupation of every village in India, the most helpful service of the Christian mission is to concentrate its effort upon relatively few units of endeavor, in order that, by pioneering, experimenting, demonstrating, teaching, training, counseling, and above all by understanding and interpreting the villager and his problems in all their implications for the Christian enterprise, the missionaries, each with his special type of service, may contribute maximum gifts for minimum financial costs.

(4) The Christian mission also has a direct contribution to make to India as a whole through its study of the village problem, the inauguration of wise plans and effective methods for securing a renewed and revivified rural society, and crowning all, through the devoted endeavors of its missionaries to exemplify the spirit of the Master in their service to villagers and in their daily work and walk.

(5) Rural reconstruction in India is a part of the stupendous and vitally important service that challenges the leadership of the Christian enterprise in every land, East and West, in a world increasingly industrial in its economic interests and urban in its social outlook, to help build and maintain an adequate and therefore a Christian civilization among the thousand million rural folk of the world.

The West and a Christian India—A Crisis

One comes out of India at the present time with a deep sense that a crucial hour in the history of India has arrived. The direction of Indian development is not only a prime concern of India itself, but has in it the possibilities of a decisive influence upon world drifts, and in the relationships between East and West. From the Christian point of view, this same conviction of crisis emerges. The story of Indian missions is one of the great books of human idealism. The end of a chapter is at hand and the character of the new chapter is problematical. Heretofore, Christianity has combatted chiefly Hinduism and animism; now it has to deal with an ardent nationalism, a measure of current materialism, perhaps with communism, certainly with industrialism.There must be a reappraisal of the missionary enterprise in terms of the new problems and in the mood of high adventure into uncharted areas of Christian endeavor.

Plan of the Report

The general plan of this report is to describe as briefly as possible those conditions in rural India which form the background of the missionary enter-

prise; to outline the movement for rural uplift; to indicate some of the means for strengthening village work in the light of the larger Christian purposes; to suggest methods of coöperation of Christian and other forces as urged by the Jerusalem Meeting; and to try to show that leadership in the task of erecting an adequate rural civilization in India is part of a common world task for the Christian Church.

It would be a great delight to describe also the projects and institutions with which contact was made and to appraise the varied work of both mission and missionaries, but for many reasons neither of these has been attempted. Acknowledgment is made to the staff of the International Missionary Council, and of the National Christian Council of India for thoughtful planning and cordial coöperation; to government officials for courteous hearings and readily given information; above all to hundreds of missionaries and their wives for hospitality that made arduous travel tolerable and for abundant opportunity to discuss problems and to discover tendencies of purpose and method.

Itinerary

NOVEMBER	
22–23	*Bombay:* Wilson College; American Board High School; Nagpada Neighborhood House; Reception by Servants of India Society to Royal Industrial Commission.
24–25	*Poona:* Office National Christian Council.
26–27	*Sholapur:* American Board; Village of Mulegaon; Mission Group; Citizens' Group; Cotton Mills; Criminal Tribes Settlement; Zenana Mission; Maternity Center.
29–30 and	*Guntur:* Andhra Christian Council; Agricultural School of United Lutheran Mission.
DECEMBER	
1– 2	
3	Address at Council Administration Andhra University.
4	*Bezwada:* American Baptist Mission.
5	*Vuyura:* Canadian Baptist Mission; Villages; Conferences of Pastors, School, Hospital.
6	*Hyderabad and Secunderabad.*
7– 8	*Medak:* Wesleyan Mission; Girls' School, Hospital, Training School for Pastors and Evangelists, Loan Fund.
9	*Kamareddi:* Agricultural School.
10	*Bezwada:* Church Missionary Society; Industrial School at Viyadnagger; Address before Coöperative Societies.
11	*Dornakal:* Bishop Azariah, Church of England; Schools, Village Inspection, Health Drama.
12–13	*Ongole:* American Baptist Mission; Hospital, Boys' School, Girls' School, Staff Conference, Inspection of Villages, High School.
14	*Ellore:* Mr. Babi Needu; Village Reconstruction, Khadder Goods Factory, New School, Library, Address to Villagers, Inspection Village Projects, Taluk board; New Zealand Zenana Mission.

16–22	*Calcutta:* Bishop and Mrs. Fisher. Bishnupur Union High School; London Missionary Society School at Kaurapukur; Village and School Gangri. Interviews; The Metropolitan, The Mayor, Director of Industry, Dr. Gangule, etc.
23–26	*Darjeeling:* Methodist Episcopal Mission, Schools. Christmas.
27–28	*Calcutta:* Coöperative Milk Unit, Group Indian Leaders, Malarial Coöperative Society.
29–30	*Bolpur:* Guidance Mr. Roy Choudhury; Schools of Dr. Rabindranath Tagore and Interview; Sultanpur, Industrial School. Interviews and Conferences.
JANUARY	
1	
2–4	*Gosaba:* Estate Sir Daniel Hamilton, Coöperative Societies, Model Villages.
5–7	Enroute to *Rangoon*, Burma. American Baptist Mission.
8–9	*Pyinmana:* Agricultural school, Mr. Case; Addresses to School, Citizens, Pupils of High Schools.
10	*Mandalay:* Girls' High School; Boys' High School; Memorial Chapel Adoniram Judson; Address Government Agricultural College; Address Synod Wesleyan Mission.
11–14	*Bassein:* High School; Villages; Work among the Karens.
15–16	*Rangoon:* Judson College, Theological School, High School, Normal School; Government Agricultural Experiment Station; Coöperative Health Demonstration Unit; Public Address; Sundry Interviews; Conference with Missionaries of Several Missions.
17–20	Enroute to *Madras.*
21	*Ikadu:* Wesleyan Missions; Schools, Hospital.
22–23	*Vellore and Katpadi:* Arcot Mission; Agricultural School, Industrial School, School for Training Teachers and Supervisors, Hospital, Villages, Conferences with Representatives of Various Missions and With Visiting Deputation from America.
24–26	*Coimbatore:* London Missionary Society; Inspection Rural Reconstruction Area, Y. M. C. A.; Village Work, Schools, Coöperative Society, Temperance Drama. Address Y. M. C. A. Conference; Government Agricultural College.
27	*Alwaye:* Students Syrian Christian College; Settlement; Conference Village Workers.
28	Automobile to *Trivandrum:* Address at Y. M. C. A.
29–30	*Trivandrum:* Rural Reconstruction Center of Y. M. C. A.; Interviews and Conferences; Leper Home; Market Town and Villages.
31	*Martandum:* London Missionary Society; Address in Church; Villages.
FEBRUARY	
1	*Palamcottah:* St. Johns College, Conference of Missionaries.
2– 4	*Madura:* The American Board; Inspection of Educational Work; Conferences with Rural Uplift Society; Missionary Group; Address at West Gate Church; Inspection of Village Work in Tirumangalam; Conference of Mission Representatives and Others; Village of Uislampatti, Church of Sweden Mission.
5– 8	*Madras:* Two-day Conference on Rural Work for Missionaries from South India; Course of Lectures at Y. M. C. A. Building; Conferences with Officials and Leading Indians.
9–13	Enroute to *Poona,* and Correspondence, Current Reports, etc.

14–15	*Indore:* United Church of Canada Mission; Address at the College; Visit to Exhibition; Conference of Mission Staff; Visit to Institute of Plant Industry; Visit to Villages; Interviews with Government Officials and Missionaries; Industrial School.
16	*Narsinghpur and Jubbulpore:* Methodist Episcopal Mission.
17	*Damoh:* Disciples of Christ Indian Mission; Industrial School; Government Farm.
19	*Pendra Road:* Disciples Mission; Village Work; Plans for New Girls' School.
20–22	*Bisrampur and Raipur:* Evangelical Synod of North America; Village Work; Schools.
	Dhamtari: American Mennonite Mission; Villages, Schools.
23–24	*Tatanagar:* American Baptist Mission; Conference with Representatives Royal Industrial Commission; Visit to Factories and Industrial Areas, Villages.
25–28 and MARCH 1–2	*Ranchi:* Society for the Propagation of the Gospel and Gossner Evangelical Lutheran Church; Coöperative Work in Various Villages; Government Farm; Course of Lectures to Citizens.
3–4	*Asansol:* Two-day Conference on Rural Work; Inspection of School Work. *Ushagram*: Methodist Episcopal Church.
5–6	*Balasore:* Provincial Christian Council for Bihar and Orissa; Inspection of Industrial School; Visit to Coöperative Work of nearby Villages.
8–9	*Allahabad:* Agricultural Institute and Work of Sam Higginbottom; Addresses Ewing College, University, Economic Society, Students at Agricultural Institute, Holland Hall, and Jamna Church; Conference with the Staff of the Institute.
10	*Benares:* Government School for Teachers who are to be Village Organizers; Industrial Village.
11	Motor trip to *Azamgarh* and return; Addresses and Conferences.
12	*Cawnpore:* Lecture at Agricultural College and before Students of Christ Church College; Various Interviews and Conferences.
13–14	*Lucknow:* Conferences with Officials, Missionaries of Methodist Episcopal Church; Address Isabella Thoburn College.
15–16	*Maradabad:* Society for the Propagation of the Gospel Mission, Canon Crosthwaite; Agricultural School; Salvation Army.
17	*Dehra Dun:* Institute of Forestry; Missionaries and School Work, American Presbyterian Mission.
	Saharanpur: Industrial School and Missionaries.
18	*Shajahanpur:* Methodist Episcopal Church; Villages and Schools.
	Fategarh: Hospital, Dr. Woodward, American Presbyterian Mission.
19	*Mainpuri and Karimgani:* With Mr. Wiser.
	Etah: With Mr. Slater; American Presbyterian Mission.
20	*Ghaziabad:* Methodist Episcopal Church; Ingraham Institute, Mr. Pace.
	Bulandsahr: Government Agricultural School.
21–22	*Delhi:* Interviews with many Heads of Departments of the Government of India.
23–24	*Moga:* American Presbyterian Mission, Mr. and Mrs. Harper; School Inspection, Visit to Villages, Staff Conference.
25	*Ferozepur and Kasur:* American Presbyterian Mission.
26	*Lyallpur:* Government Agricultural College.
	Martinpur: United Presbyterian Mission and the Christian Village.
27	*Sargodha:* The United Presbyterian Synod.

28–29	*Jhelum and Chakwal:* Conference with Mr. Brayne and Inspection of Agricultural Exhibition; Meeting District Board and Rural Community Council; Enroute to *Lahore* and Visit to Government Normal College.
30 to APRIL 5	*Lahore:* Punjab Christian Council; Forman College; Government Veterinary College and Normal College; Visit to *Amritsar* and Rural Show at *Taren Taren;* Numerous Interviews with Government Officials; Address Students of Forman College.
6–7	*Delhi.*
8	*Muttra.*
9	*Agra.*
10–11	Enroute to *Poona.*
11–16	*Poona:* All-India Rural Conference; Interviews with Servants of India Society; Village Schools.
17–30	*Mahableshwar:* Working on Report; Conference with Missionaries.
MAY	
3	*Bombay:* Sailed for England.
17	Arrived in *London.*
19 to JULY 11	*England and the Continent:* Work on Report; Many Personal Interviews with Returned Missionaries, Government Officials, and Indians; Meetings with Mission Boards in London, Edinburgh, Stockholm, Upsala, Hermannsburg, Germany, Berlin, Leipsic, Basel, Lausanne; Delegate to the International Congregational Council in Bournemouth, England, and the International Country Life Commission in Brussels and Liege, Belgium; Attended the Annual Meeting of the British Missionary Societies at High Leigh.

Part One

RURAL INDIA

CHAPTER II

BACKGROUNDS

THE work of the Christian mission in the villages of India obviously has to be done under the influence of certain conditions—physical, economic, social and political—that will inevitably have some bearing upon the underlying principles of the work, quite probably upon its objectives, and that at any rate are highly important and sometimes decisive in regard to methods and possible results. Therefore, attention must be called to some of those conditions that furnish the background for the Christian enterprise in rural India. No attempt has been made in this survey to present a scientific analysis of the many problems that arise nor a recital of details, but merely a series of statements intended to serve as a sort of bridge from the Western to the Eastern points of view.

A Caution

In a conspectus of conditions among such a huge population as that of India and in a country rich with centuries of civilization back of it, it is difficult to do justice. Conditions that to Western eyes seem serious flaws are often so deeply rooted in the history and essential culture of India that they not only determine the response which may be made to the experience and ideals of the West, but they find a large measure of justification in the eyes of Indians themselves. A catalogue of evils, moreover, at once challenges the patriotic Indian to make a similar list for the country of the critic, while the resident of the latter is inclined to pride himself upon belonging to a superior group where such things as happen in village India "simply are not done." There is always the tendency to compare the worst in India with the best at home. Yet the American for example, dismayed perhaps by what he sees in rural India, has to recall the seriousness of the agricultural depression in his own country, the vast amount of industrial unemployment, the appalling extent of the crime wave, the startling statistics of divorce, the tragic record of lynchings, the many failures in municipal government. So this review is not a tirade against India, nor is it intended to give the impression to the West that the missionary forces are compelled to face insoluble problems. But it is impossible for the West to divest itself of its ideals for its own civilization or for that of the world. Nor can India deny many of the desirable features of Western civilization. India itself must face facts. Difficulties that cannot be ignored should not be

minimized. The Christian enterprise has a real battle everywhere, and in each continent must understand and frankly face conditions that may be peculiar there, as well as recognize the common foes of genuine religion.

There is, however, still another counsel for compilers as for readers of descriptions of India. Almost literally one can say that there is no statement of fact about India that cannot be both successfully proved and with equal success denied. Of no land more fully than of India are generalizations misleading. In the comments herewith recorded, an effort has been made to confine the discussion to those matters that in the actual experience of the missionaries and of public servants do seem clearly to stand in the way of genuine progress among the Indian masses, or at least to be factors that must influence the efforts to coöperate with India.

Some Indian Points of View

Attitudes, intangible and unintelligible as they often are, always constitute the major element in the relations of great groups of people and in the impacts of diverse cultures. One who is not a special student of India is scarcely competent to assess the importance of the attitudes of the Indian people in their effect upon the Christian mission. But there are some things quite obvious. For example, India has the pride of age. It can boast of a civilization that was well developed when the present West was still barbarous. It has age-old traditions, with the accompanying confidence in the value of things that have lasted. There is thus grave and sincere doubt among Indians of the merit of much of which the West is proud and an unwillingness to acknowledge its superiority. There is suspicion of the motives of the Westerners, even of those who come in the name of service to India. Racial relations and prejudices play their part quite as much from the Indian point of view as from that of the West. The impact of industrialism has thrown the country out of balance, by bringing in an entirely new method of work and of life. This is an incomplete list of Indian points of view that have the profoundest influence upon the work of the Christian enterprise. And now they are all accentuated by the new spirit of nationalism and its accompanying political agitation, which rather naturally if not fairly associates every material or spiritual importation from the West with what is regarded as an imposed government.

"India a Sub-Continent"

This is a trite phrase to those who know India, but it describes a fact insufficiently understood, at least in America, by those who are called upon to support the Christian mission. India has a continental aspect not merely because of the extent of its area and the number of its people, but

because of wide differences with respect to physical conditions, the presence of many languages, and the existence of an astonishing number of groups.

To begin with, there is the sharp distinction between British India and the Indian States. British India consists of fourteen provinces, under a Central Government, with an area of over a million square miles and a population of 250,000,000. The Indian States, more than 600 in number, are entirely independent of one another and of the provinces of British India, but each bears some particular relationship of its own to Great Britain. Only a dozen of these states are of any considerable size and many of them are merely estates in fact. The largest of them is about the size of Italy, while one of them has an area of nineteen square miles. Taken together, however, these Indian States have an area of nearly 700,000 square miles and a population of 70,000,000, and thus constitute approximately 40 per cent. of the area of all India and nearly one-quarter of its population.

All India, with Burma, had a population in the census of 1921 of 320,000,000 in round figures; of these 90 per cent. live in villages of less than 5,000 people. There are two cities of over a million, and about thirty with over 10,000. There are some 700,000 villages. The population has increased by considerably more than 100,000,000 during the past fifty years.

The missionary enterprise is permanently confronted with the fact that there are in India at least "thirteen languages each spoken by more than 5,000,000 people, and a total of 222 distinct languages."

Physical Features

India consists of a high plateau in its central area, uneven in the quality of its soil and with a moderate rainfall. This area is bounded on three sides by a strip of land from 50 to 100 miles in width which bears the rivers from the plateau to the sea. On the fourth side to the north are the great plains of the mighty rivers that come out of the Himalayas, the Indus, the Ganges, and the Brahmaputra.

The governing factor in the Indian climate as it effects agriculture is the monsoon, with its moisture laden winds from the vast oceans to the south and their impact upon the mountain ranges of the entire country. The rainfall varies in different parts of the country from a few inches to several hundred, but averages over great areas something like thirty inches a year. The rains fall during a period of about three months, and are often torrential. The result is serious erosion of the soil, loss of fertility, the creation of great "gulleys," and the consequent subtraction of an immense acreage from the cultivable area. One of the main problems of Indian agriculture is to store this rainfall in the soil for raising the water-table, as well as to prevent erosion.

Some of the soil of India is extremely rich, and most of it cultivable wherever water is available either from the natural rainfall or through irrigation. Some 50,000,000 acres are irrigated. The main food products are rice, millets, pulses and other food grains, and wheat. It has been stated that the yields of crops in India per acre of land or per man engaged on land raising the crop are the lowest for any civilized country on earth, this in spite of the fact that India's soil is naturally fertile and the growing season so long. On the other hand, attention must be called to the uncertainty of the monsoon and the difficulty of getting varieties of crops that mature during the relatively short rainy season.

Land Utilization

Land Tenure

There is a wide variety of forms of land tenure in India. In some provinces the land in theory belongs to the state but is leased in perpetuity with hereditary rights. In other areas land is held in freehold. Between these two systems there are many variations. Multitudes of small cultivators do not find it easy to secure land on a permanent basis on fair terms and in most instances they lease it. There is a vicious system of sub-leases carried to such an extreme in Bengal for example, that there may be from three or four to even a dozen of these renters standing between the Government and the actual cultivator. These men are mostly parasites, for the land has to carry them all, or rather the cultivator himself carries them all on his back. However, in much of India the landlords manage their own land.

Subdivision of Land

According to Indian custom, on the death of the owner of the land it is divided equally among the sons. This practice or law constitutes perhaps the greatest single difficulty in Indian agriculture, and so far there seems to be no remedy in sight. An illustration of this problem was found in a village in one of the irrigation colonies in the Punjab. About a generation ago fifty "squares" of land, each of about 26 acres, were assigned to a group of Christian families some 100 in number. Thus each family had what the Government regarded as the smallest unit for an economic holding. Today there are in that village 300 families. A missionary who made a study of the village a short time ago asserts that at least half the population of the village is completely superfluous. Some members of the families of the village have practically nothing to do and have become a burden upon the whole enterprise. The most depressing aspect of this particular situation is the fact that here was a fresh start, on good land, with plenty of water,

and under government direction. Yet within a generation the people found themselves in real poverty and with no apparent escape. One of the worst features of this system of subdivision is the pressure that is put upon the cultivator of one of these tiny tracts to borrow money to tide him over a bad season or for extraordinary expenditure. As a result he may lose the land entirely. The land then becomes absorbed in a larger holding of the more prosperous man, only to become part of the perpetual process of land subdivision.

The Fragmentation of Land

Another aspect of the habit of dividing land into small parcels is the assignment of a given holding to different parts of the area in which the village is located. This is due to the necessity of having lands of different quality apportioned in some way fair to all the holders. Subdivision and fragmentation together result, therefore, in millions of tiny fields, in some parts of India as low as half an acre, one-fourth of an acre, one-tenth of an acre, and in a surprising number of instances even less. So small are some of these fields that it is impossible for the different owners to farm them, and so it is agreed that they will be farmed by some one of the heirs and the proceeds divided among the other heirs. There is at least one instance recorded of an individual plot one-sixtieth of an acre in size. This practice, of course, has long been a characteristic feature of the agrarian situation in Europe, but it has been carried to extremes in India.

Uncultivated Land

There seem to be two opinions as to the amount of uncultivated land available for cultivation. The leader of the Depressed Class Movement is confident that there is abundant land that can be placed at the disposal of the 60,000,000 landless people, and Sam Higginbottom says of the some half million square miles of uncultivated acres that "much of this unculturable waste can be reclaimed by modern methods of drainage; by prevention of erosion; by washing out harmful salts from alkali lands; and by use of power plowing machinery."[1] Some government officials, however, do not believe that there are very large areas that can be profitably brought under cultivation unless large amounts of capital are invested, or a new spirit aroused among the cultivators by which they will pool their labor for considerable periods of time under government direction in land improvement projects. Both conditions are difficult to meet. Well-irrigation may also be an item in land reclamation.

[1] Higginbottom, Sam, *The Gospel and The Plow*, Macmillan, 1921, p. 38.

Some Economic Problems

Poverty

Figures in regard to the annual income of the people of India are not conclusive, especially in comparison with similar figures for other countries. "The most optimistic of the estimates" give £8 or $40 per head per year. There is a general agreement that the income of the 60,000,000 outcasts is barely above the starvation line, and it is believed that there are as many more millions who are living on an extremely low standard judged by any criterion. In fact there is probably in India a population as large as that of the United States which is perpetually within the zone of the extremest poverty.

Over-Supply of Cattle

Among the reasons given for lack of a sufficient food supply is that the land has to support too many cattle. There are nearly 200,000,000 cattle in India; 55,000,000 in the United States. But these figures do not tell the tale. Cattle are indispensable in India. "Without the ox no cultivation would be possible; without the ox no produce could be transported." The question is rather one of quality. There are some fine cattle in India, particularly breeds of bullocks that are quite ideal for the field or the highway. But cows are almost worthless for milk. The Hindu will not kill cattle and thus the improvement either for milk or for draft is exceedingly difficult. Mr. Higginbottom estimates that 90 per cent. of the cattle of India are a drain on the economic resources of the country, and are kept at a loss which reaches millions of rupees annually. The Royal Commission on Agriculture says of India that "on improvement in its cattle depends to a degree that is little understood the prosperity of its agriculture." If "cow-protection" could be transposed into true "cow-veneration" and good breeding practices allowed, one of the most serious burdens on the economic resources of India would be removed.

Debt

The money-lender is a recognized "institution" in India. He is found in or near every village and thus far has been indispensable. He probably does render a service, but he is, nevertheless, a veritable leech on village life, partly due to poor security, but far more to his own cupidity and to the necessities of the poor. He charges a rate of interest varying from 20 per cent. to 75 per cent. and, in many cases he takes advantage of his position and of the ignorance of the borrower to make false entries and to put on paper in legal form arrangements that were not authorized by the borrower.

Multitudes of the villagers are obliged to borrow to tide them over a bad year or to meet misfortune of some other sort. The money-lender could not flourish if the villages were more thrifty, but, unfortunately, much of the borrowing is for relatively high social expenses, as for marriages, funerals, festivals, and the like. The results of this borrowing all over India are that thousands upon thousands of peasants eventually lose their land, or get into debt for their own lifetime, and even pass it on to their children. It is a curious fact that there is a certain prestige in being in debt; if one can borrow he must have some sort of social standing!

Illegal Exactions of Landlords

One hears everywhere tales of advantages taken of illiterate renters by their landlords, as well as of the laborers who are so utterly dependent upon their employers for their bare subsistence. Whether this difficulty is more serious than in any other country one cannot say, but it adds one more to the problems that arise in the efforts to improve the conditions of the underprivileged. In this connection, there is for all practical purposes considerable forced labor in India, forced in the sense that the upper castes often demand service from the lower castes without regard to the adequacy of their reward, and sometimes possibly with no reward.

The Town Merchant

Traditionally, it is always the opinion of the cultivator of the soil that the man who buys his products and sells him supplies exploits him. It is pretty clear that in India the opportunities at least for such exploitation are characteristically frequent. And there is much complaint of such exactions.

Weights and Measures

A serious result of continued custom lies in the lack of uniformity of weights and measures. Not only do they differ in different parts of India but they even differ within smaller areas. The mere fact of differences might not in itself be worth noting except that they are taken advantage of by buyers and sellers, especially in dealing with ignorant people. The Royal Commission on Agriculture thought this matter important enough to say in their report that "we consider the matter of such importance that we recommend that the Government of India should again undertake an investigation into the possibility of standardizing weights and measures throughout India, and should lay down general principles to which provincial governments should adhere so far as possible without undue interference with local trade custom."

Industry and Urban Life

It is often forgotten in the discussion of agricultural problems that a primary factor in rural progress is the trend in industrial and urban development, for this largely determines the character and the direction of the major forces in agriculture. City life calls for an increasing supply of food either from the country itself or through imports. It takes away the surplus population from the land. It creates new wants and tends to level up the standard of living, directly in the city and eventually in the village. Farmers produce more for the market and relatively less for themselves, and so create a fresh demand for industrial products. Although India is one of the great industrial countries of the world, Indian industry thus far has not developed to a degree sufficient to cause a revolution in the agricultural situation. Ten per cent. of the people of India are supported by industry, though organized industries occupy only one per cent. of the people. Agriculture supports directly 70 per cent. of the population and indirectly perhaps 20 per cent. more whose labor is closely connected with that of the cultivator.

Financial Resources

One of the many bones of contention in India is whether the land is heavily taxed. Apparently it is not. Yet it seems also to be true that the resources for increased revenue are comparatively limited. Whatever the facts, they have a vital bearing upon the future of rural India, particularly upon the development of education. For example, any general application of the principle of compulsory education, even for the primary grades, which Mr. Mayhew says is indispensable, is utterly dependent upon the discovery of sources of revenue which will produce adequate funds without disturbing the peace of mind of the great masses on the land who are not willing to be further taxed. So with agricultural research, health, and sanitation. It must not be supposed that these services do not exist. On the contrary, they are active and apparently effective within the limits of their financial resources. But they do not begin to cover the needs of the great masses of the villagers. Indian political leaders say that money for these necessary services can be obtained in sufficient quantities if the Government will reduce the cost of the army and the Indian Civil Service. It is difficult to believe that this reform even if carried out on radical lines would entirely solve the problem. The simple fact remains that India has not discovered a method by which the country can support the social machinery which seems to be necessary for adequate services to the village people. The Simon Commission, however, endorses the conclusion of its financial assessor that it is quite possible to raise additional revenues for "a substantial increase in expenditure on the 'nation-building' services."

Economic Wastes

In mentioning a series of practices that involve enormous totals of waste and that exhibit the lack of thrift referred to above, there must be another warning that, while these are all obvious enough and do stand in the way of progress, difficulties of this sort are by no means confined to India. No attempt is made here to institute comparisons but merely to mention some things which, if remedied, would undoubtedly bring a larger measure of satisfaction and happiness to the people. Moreover, these wastes not only reduce the possibilities of a self-supporting church, but they are caused oftentimes by an ignorance or by a lack of character, both of which the Christian enterprise seeks to remove.

Waste of Fertilizers

To Western eyes the use of cow-dung for fuel is one of the strangest of these wastes. The losses due to it are probably exaggerated and the difficulty of getting fuel gives a certain excuse. Nevertheless, the practice seems quite out of keeping with the needs of maintaining soil fertility in a country rather obviously over-populated. As distinguished from China, there is no systematic attempt to conserve and utilize night-soil or several other sources of potential soil fertility.

Hoarding

Mr. Brayne is authority for the statement that "six thousand lakhs of rupees' worth of gold (approximately $200,000,000 or £40,000,000) were imported into India in 1925. The interest on that would be six crores of rupees. Think of the waste!"[1] One of the curious sights in the ordinary Indian village is the jewelry worn by the women on ankles, on wrists, round the neck, in the ears, and in the nose. One's first thought is that it is a matter of taste in personal decoration and one would not deprive these poor of any joys they have. But jewelry is one of the family banks,—another bank is said to be underground. No accurate estimate of the amounts of money tied up in these unproductive ways can be made. Perhaps the practice is a present necessity, but it does not fit in with ideas of thrift. If these sums could be invested in coöperative credit banks, they would become doubly fruitful instead of sterile as now.

Thieving

India is a peaceful land if serious crime is the measure. But the economic pressure is so strong that thieving is one of the real difficulties with which

[1] Brayne, F. L., *The Remaking of Village India*, Milford, 1928, p. 20.

the villagers have to contend. Sometimes it takes the form of a descent of a band of marauders into the village, but this has been pretty well broken up through the action of the Government in settling the criminal tribes and keeping them under close supervision. Theft from the fields of growing crops is surprisingly serious, for the economic loss is considerable and the habit breeds suspicion, distrust, and quarrels.

Losses to Crops

As in all countries, insects, parasites, and diseases of plants and animals take their tolls, but in addition there are huge losses from the ravages of wild pigs, jackals, monkeys, and rats. Some of these losses are inevitable. But missionaries who have urged the villagers to fight these pests are met with the reply that these animals are entitled to their share of food; there is the ever-pervading unwillingness to take life in any form.

Mendicancy

Among the villages of India, thanks to the joint family system, there are few objects of charity, and from a certain point of view there is, therefore, no unemployment, no poor-relief. There are, however, countless millions living in the villages of India who are not needed there and whose "keep" is a charge on the economic resources of the village. In addition to that, there is a host of beggars, although their proportion is apparently not so large as in some European countries, and they are found more largely in the towns and cities.

There is a great group of "holy men," in numbers estimated from 4,000,000 to 6,000,000, all mendicants, and found in all parts of India. They are useless economically. Their demands are by no means confined to the well-to-do, and although their cost of living per day is probably slight, as a whole they constitute a real burden on society.

In a different class are the priests. Through daily demands, through gifts at the temples, and especially through largesses at the time of the great *melas* or religious festivals, they extract enormous sums from the poor as well as from the better-to-do. Whether this burden is in rupees any greater than would be needed for the support of any other type of religious institution, cannot be proved. Yet one cannot avoid the feeling that here is an expenditure that hits the poor particularly and that is sheer waste.

Idle Time

The most serious waste of all is the waste of time. There is no reason to suppose that when work must be done the peasant fails to do it. In the rice country, however, the cultivator is practically idle seven or eight

months of the year, and even in the areas that have a wider range of crops there is still a period of several months when there is little to do. Thus only a half to two-thirds of the working power of the peasant is utilized. Idleness, too, has undesirable moral effects, as Gandhi himself points out.

Important Social Factors

Over-population

The fundamental social problem in India is over-population. True, there are both Indian and Western students of India who deny that there is any serious over-population in India; indeed, the average population per square mile for the whole of India is not excessive, being only 226 for British India, substantially that of Germany. But there are great stretches where population is relatively sparse and even greater areas where the density is three or four times that figure. The acreage of cultivated land for each family in India is about five acres. If this were divided equitably and were all first-class land, it would probably suffice, but when one considers the holdings of the landlords and the great areas in which even five acres is too small an economic holding, one is soon made conscious that great multitudes in the villages have an utterly insufficient amount of land at their disposal. The significant fact is not the number of people per square mile in India, but the pressure of population upon acres of land practically available for the food supply.

On this matter of population, the report of the Royal Commission on Agriculture said:

> "No lasting improvement in the standard of living of the great mass of the population can possibly be obtained if every enhancement in the purchasing power of the cultivator is to be followed by a proportionate increase in the population."

The Family

The joint family system is characteristic of India. All the near relatives are regarded as members of one family, often share the living quarters and participate in the economic rewards of the family property, and theoretically at least perform their share of duties in connection therewith. This family consolidation results in slight need in India for poor-houses and asylums, but it also puts a premium on indolence and the placing of responsibility upon those willing to assume it.

Communications

Compared with Western countries there is a small mileage of highways and even of railways, but, as compared with China, for example, India is not

so badly off. The motor bus, though a recent arrival, is working a revolution in the villages of India. In the town of Moga, with fifteen thousand population, there go out 100 busses a day. The first result is to take the villager to the town or city either for daily occupation or for the occasional visit, but it also stimulates communication between villages. The village horizon has widened immeasurably, with new views, new experiences, new contacts, new acquaintances. Doubtless young people are particularly influenced. There are those who think that the motor lorry will soon have and indeed is already having a decided influence on the caste system. Riding in a lorry compels democracy. Apparently what the automobile has done for the American farmer during the last thirty years, the motor lorry will do for India during the next thirty years.

Migrations

It must not be supposed that the Indian villagers did not travel before the days of the motor lorry. The railroads of India during the year 1927–28 carried 625,000,000 passengers. The most characteristic feature of railway stations even in comparatively small towns is the multitude that crowd the platform and pile on to the train. Third-class fares average three-fifths of a cent per mile, or a trifle over a farthing. Most of this travel is for economic reasons and some of it consists in the migrations of workers from the villages to the cities, from the villages to great plantations, and the return.

Malnutrition

Colonel McCarrison in an exceedingly valuable little book on *Food* says: "Nutrition is the most pressing of all present-day problems in India; for many millions of the Indian people this problem is one of obtaining enough to eat." Professor D. S. Dube of the Allahabad University estimates that over 60 per cent of the population of India do not get more than three-quarters of the "jail standard" of food grains each year.

A medical missionary in South India states that the low power of resistance to many diseases is due to malnutrition, and most of this goes back to too sharp a transition from mother's milk—which they take too long, sometimes for four or five years—to adult food. Another medical missionary asserts that, in his judgment, the malnutrition of the children from one to seven years of age is responsible more than any other one thing for the obvious lack of vitality and for low disease resistance. Great hosts of people in India not only do not have enough to eat but they do not have a balanced ration. Millions get but one meal a day for most of the year, and that usually of but one grain.

Disease

The toll of disease is most startling with respect to deaths, but it is equally disastrous in its effects upon the vigor of those who still remain alive. Competent authorities are of the opinion that malaria alone accounts not only for a high death rate but that its ravages are even more serious in time lost from work and in reduced vitality. Tuberculosis is rampant. Most diseases originate in dirt either in the village itself or in the water used by villagers. Nothing is more conspicuous than the filth of the average Indian villages. There are, of course, exceptions, but in general it is a chronic condition and the seriousness of it can scarcely be exaggerated. Some of the diseases arise from the unwillingness to take life, as, for example, in the case of rats and the plague. There are even extreme cases where people will not kill flies or fleas or mosquitoes, even though they are told that they are carriers of human disease.

Illiteracy

The most recent figures place the percentage of literacy in all India at 14 per cent. for men and 2 per cent. for women. The test for literacy is that of being "able to write a letter to a friend and read the answer." Probably many can read some simple script or the printed page who cannot meet the official test. One does not need to dwell upon the results of this handicap of illiteracy. In all fairness, however, the people of literate countries should understand that illiteracy is not the same thing as ignorance, and indeed that it may exist among intelligent groups. After all, literacy among the masses is a comparatively recent achievement in the Western world. For ages the experience and the wisdom of the race were transmitted orally. This is true today in India, and this remark has an important bearing upon the problem of mass education. There is indubitably a great deal of wisdom and skill in meeting tremendously difficult problems. The mere fact that the cultivators continue to support such a huge population on their land is in itself an earnest of at least some measure of traditional skill and empirical wisdom. Yet, it is perfectly evident that the cultivators in India do not possess very much of the modern scientific knowledge that is the common possession of most of the cultivators of the West. Perhaps the chief difference between the farmer of India and the farmer of the West is that unlike, for example, the Danish farmer, the Indian ryot does not *compel* nature by understanding her, but is content to *coax* her with the ancient allurements of merely traditional and often purely superstitious practice.

Nevertheless, illiteracy remains a stumbling-block of the first magnitude in the way of any kind of progress.

Litigation

A friend and myself visited a famous estate where coöperative societies flourish and where the conditions of the villages are better than those I saw anywhere else in India. There was no debt except to the coöperative societies, there was no thieving, and no litigation. My friend said to the *Zemindar* or landlord, "In view of the lack of litigation what do the villagers do for amusement?" This habit of litigation seems to spring from various sources—the passion for land, the instigations of a horde of "pleaders" or lawyers, and to some extent from the desire for excitement. All this leads to bribery of witnesses and difficulty in getting substantial justice. It is a most costly habit, to say nothing of the havoc it plays with the community spirit.

Communal Strife

The antagonism between what are called communities is one of the most serious elements in the political problem in India, and also has a direct bearing upon village life. It is based largely on religious differences. It is peculiarly active between the Hindus and Mohammedans.

Lack of Local Leadership

That there is potential leadership in the village cannot be doubted. Some of the leadership actually in operation is hereditary and, therefore, not always the best available. The village headman and the village writer are often of this type, and not seldom use their power to advance their own interests. Indeed, the social organization of the village is such as to discourage leadership for the common good of the village. The caste system, the system of land tenure, and the ever-present difficulties in the way of improvement all put a premium upon selfishness. Whenever an active coöperative credit society becomes solidly established, leadership emerges. If caste were eliminated and the coöperative movement became universal, there would be no lack of local leadership.

Lack of National Leadership

In spite of the prevalence of the talk about rural reconstruction and the efforts that are being made here and there to solve the problems of the village people, there is a sad lack of men who are studying the problem. There is a lack, too, of organizing agencies, and of educated public opinion, with respect to this all-important issue. I asked one of the leaders of the Swaraj Movement what were the elements in their program of economic and social reform. He replied that it was useless to undertake these reforms so long as the British Government was in power and that when India governed itself

these reforms would be duly taken up. It was perfectly obvious that they had no program. There are individuals who have real convictions and clear-headed vision. A group like the Servants of India Society are giving their lives as fully and as freely to the cause of uplift as any group of men in the world. But instead of perhaps a hundred men in India who are thinking deeply about these questions there ought to be a hundred times that number.

The Universities and Rural Reconstruction

One of the most amazing situations in India is the army of unemployed intelligentsia. For two generations universities have been graduating with the B.A. degree men whose chief ambitions have been to get into government service or to become lawyers. The other professions can utilize only a small number. Neither business, nor engineering, nor commerce, nor banking, nor transportation have absorbed any large number of these university men except as clerks or as occupants of minor posts. There are thousands of university graduates in India either without occupation or holding posts that could quite as well be filled by high school graduates. When it comes to rural reform, university men are conspicuous by their lack of interest. Few universities pay much attention to the rural problem, either as material for research or as an aspect of the course of study. Unquestionably, conditions of living in the ordinary Indian village are not attractive to those who have been through the boarding schools and the universities. The chief opportunities for service to the villagers are in the fields of education and coöperation, and both of these agencies are still in their beginnings.

Results of Religious Beliefs

Many competent students of Indian conditions assert that nearly all the customs which result in disease, lack of vigor and general inefficiency are due to religion. One would like to know the full economic consequences of religious belief and social custom. It seems clear that Hinduism as it really works out among the masses is a social system rather than a religion in the sense of an active spiritual force. Many of these customs are, however, the fruitage of ancient religious duties, and the importance of religion in the life of the people is shown by the fact that those who become Christians give up many age-old customs. There is always some improvement and change in the point of view. Some of the social and economic effects of religion have already been mentioned, others may be listed here.

Fate

It has been said that the farmer all over the world is a fatalist. Quite apart from the uncertainties of his market his achievements in production

are governed by forces that appear to be beyond his control. In India fatalism of this type is accentuated by the rigid rules of caste, by age-long oppression, by habitual living on the margin, and by lack of physical vigor. Down below all of these, however, is the Hindu religion itself, one of the main doctrines of which is expressed in the current phrase "it is my fate." You occupy a certain position in society as a result of good or bad deeds in the former state of existence. Nothing you can do in the present life can alter your conditions here, but everything you do has a part in determining the conditions of your next subsequent incarnation. This sentiment is by no means confined to the depressed classes. A distinguished educational leader told me that he was convinced that this feeling of fate is one of the main reasons why so few of the university graduates in India have developed any desire for social service. Why take the trouble to help people who are fated to occupy a certain situation?

The Status of Women

The place of women in a society is perhaps as accurate a test as any of the essential civilization of that society. The Western world in judging the East must not be confused by differences in custom. For example, in India there are said to be 40,000,000 women more or less completely in "purdah," which means that they are not to be seen by any men outside their family or in general in public. This custom of itself by no means implies degradation, although it obviously prevents women from the direct participation in the life of the country which is now so characteristic of the West. It is believed by the masses of Indians, however, that women are of a lower order than men. It has been said that many of India's evil customs are directly due to the Hindu theory that a wife is to blame for her husband's death, this being the penalty for her wrongdoing in her former existence. The 1921 Census figures indicated more than 200,000 wives under five years of age, over 2,000,000 between five and ten years of age, and more than 6,000,000 between ten and fifteen years of age, a total of some 8,500,000 wives under fifteen. It should be understood, however, that child-marriage is often nothing more than a betrothal. Again, religion is largely responsible for this attitude toward women.

The Cheapness of Human Life

It has been asserted that whereas life expectation in the United States is more than fifty-five years, in India it is less than twenty-four years, and that the average working life of the Indian is about ten years, while in the United States it is about thirty-five years. "India is most prodigal and extravagant in the use of what has the greatest money value—human life.

Her infant mortality and her high general death rate cause untold misery, suffering, mourning, and depression."[1] The Hindu religion has no teaching as to the worth of a man as a man.

Caste

It is impossible for one who has not visited India to understand even the most elementary aspects of the caste system. There are in India some sixty-seven main castes, over 2,000 minor castes, and other thousands of subcastes. Caste affects almost every aspect of rural life. Caste originally depended upon occupation, and that is still an important phase of the caste system. Caste not only determines the work of the individual but it prevents others from performing that work. Small farmers in the villages, poor though they may be, are prohibited from doing their own washing or weaving or any one of several services which they could quite well do for themselves. Caste stands in the way of the rise of the competent individual out of the class into which he was born and condemns him to a life in which his native capacity may have inadequate opportunity for exercise. Caste, it is true, may be defended from certain points of view, in comparison with class stratifications in other countries, but it is at the bottom of nearly all the undesirable situations in India. It is the heart of the Indian problem. "Observation shows that the caste system, that bedrock of the Hindu religion, is the fundamental cause for India's poverty, in that it is the greatest factor in limiting production."

The Depressed Classes

But the most appalling and terrible result of the caste system is the formation of a group of outcastes, or "untouchables." There are still unbelievable customs in existence in the relationship between the caste people and the outcaste people. There are not less than 60,000,000 of these depressed classes. They do the most menial work, they rarely own land, and if either as a group or as individuals they do try to better themselves, the whole tendency of the caste people is to push them back into the pit which has been dug for them.

Lack of Ambition

Perhaps the most significant statement made in the exhaustive and invaluable report of the Royal Commission on Agriculture was that there seemed to be on the part of the Indian villages a general lack of the will to progress. The Commission made an attempt to seek the causes of this

[1] Higginbottom, Sam, *The Problem of Poverty* (in *The Christian Task in India*, Macmillan, 1929, Chapter IX).

apathy, but we still cannot be sure how much of it lies in climate, in disease, in the caste system, in superstition and fear, in a religion without hope, or in social oppression. Perhaps all of these elements enter into the picture. However, this apathy constitutes a major challenge of Christianity, with its contribution of a new hope and new sources of power.

The Political Situation

I have been asked whether the political situation is affecting the missionary work. I cannot answer very satisfactorily. At present, I would think that it is not. However, it may fairly be said that the absorption of the leadership of the country in political affairs, to the almost complete exclusion of study and constructive planning along economic and social lines, is a great misfortune. Perhaps no greater service can be rendered by the Christian enterprise in India than to indicate the method by which these tremendous needs of the Indian villages can be met and conditions ameliorated, not only with respect to a larger measure of comfort but a far larger share of those spiritual resources that give value and meaning to life and that constitute those satisfactions that are even more abiding than material comfort.

Some of the Assets of India

It is necessary to recur to the fact that India has its assets as well as its liabilities. It may appear to Indians that too much emphasis has been placed upon the liabilities. They do, however, constitute a part of the background which can never be ignored and should not be minimized. Nevertheless, the missionary forces equally cannot afford to forget the other side of the ledger. There are many elements of strength in the Indian situation.

First of all the Indians are a people with a sustained history of many centuries. This fact of itself indicates a certain virility, the will to live, power over environment. With the possible exception of China, here is a civilization with the longest recorded history in the world. Here is a people to be reckoned with simply because of the sustained historical background.

Moreover, India has a steadily increasing population; the race is refusing to die out. An ancient people, they are still multiplying and covering the earth that belongs to it. While numbers in themselves may constitute a serious problem, they also constitute a reservoir of potential strength and development.

The people of India have a marvelous power for absorbing imported ideas and amalgamating races. Whatever their political history may have been, they have maintained their racial traits and institutions. They have felt

the impact of both the religious and the political attack and they have survived largely by absorbing the invader.

Long before the Christian era, they developed a matured philosophy of life and abundant literature. They have carried over into modern times one of the world's great religions and they have harbored many religions.

Nor should there be a failure to recognize the physical resources of India with its abundance of good soil, some of it exceedingly rich. The mineral resources are not fabulous in their extent, but they are considerable. The resource of greatest value is the rich soil of the great river valleys.

Most important of all there has come to India a real awakening, a new consciousness of world relationships, and a real ambition. Changes that were impossible at the beginning of the century are now taking place rapidly. One of the leading educators of India told me that even those Westerners who had seen long service in India, but had retired a few years ago, were not aware of the sharp changes that have taken place in that short period. Many of these changes are prophecies only, but that they are prophetic is a significant thing. The attitude toward women and their education, the attitude of young women toward life and their position in sōciety, the increasing desire to become cognizant of what the world is thinking and doing, are all recent but real. Even the caste system is showing cracks. It will take a long time to break, but even in the villages the lorry is having its effect on caste relationships. India is highly self-conscious, with the nationalist sentiment running at high fever, and with the usual accompaniment of ill-featured attitudes that exaggerated nationalism always carries in its train. Yet, this very nationalist spirit is a sign of renewed vigor because it indicates that India proposes to play its part in the modern world.

It is not for the West to attempt to dictate what India shall become. But it is of the utmost concern to the West that India, as she rouses herself for the new part she is to have in shaping world destinies, shall move not only toward *her* best but toward *the* best. And no Christian can concede that the best is other than a Christ-like India.

CHAPTER III

THE REMAKING OF VILLAGE INDIA

THE most vigorous single attack upon the shortcomings of rural India thus far made, is the work of a government official and his wife, Mr. and Mrs. F. L. Brayne. His operations have been described in a striking book by Mr. Brayne himself, *The Remaking of Village India.*[1] The growing movement of rural reform in India, which I wish to describe briefly, is so happily indicated in the title of this book, that it has been chosen as the title for this chapter. Rural reform is in the air of India. The day of conviction has come. High and low, the politically-minded or otherwise, the educated and the half-educated, are all convinced that if India is to come to her own it must be through the villages. For in the villages is found the real India.[2] Here are 90 per cent. of the people of India. Here are the problems and major difficulties in the path of progress. Unfortunately the new interest in rural India has not been accompanied by sufficient study of conditions nor by the formulation of an adequate program. Nevertheless, the new if belated consciousness of the needs and of the potentialities of these 275,000,000 villagers is highly significant. Note the form of words now commonly used all over India to designate this concern with the village problem—"rural reconstruction."

The Meaning of "Rural Reconstruction"

There is the tradition of a golden age of the Indian village, when it was a highly developed social unit nearly if not completely self-sufficing. It not only grew its own food but had its own service-specialists to meet every need of the people. Doubtless tradition may have thrown a glamor about the village of the past, but evidently there was a strong communal organization, for there are many evidences of it remaining. The carpenter, the barber, the washerman, the sweeper, and the rest still serve the villagers, sometimes merely for an annual allotment of food. However, the old unity of the village has broken down. The philosophy of the present interest in rural affairs, at least so far as Indians are concerned, involves the idea of *reconstructing* the Indian village. Whatever the details of the plan may be, they all involve the thought of a rebuilding.

[1] Brayne, F. L., *The Remaking of Village India*, Milford, 1928.

[2] *See* Roy, S. K. and N. K., *Coöperative Societies and Rural Reconstruction* (in the National Christian Council Review, June 1926, pp. 343–351).

The rural reconstruction activities will be described briefly under three groups, the non-official, largely non-Christian; the official or governmental; and the missionary.

Rural Reconstruction Under Non-Official Auspices

The Schools of Dr. Tagore

One of the earliest and best conceived efforts of this type is that of the school organized by the poet Tagore, as a part of his general educational project. It consists of an institute of rural reconstruction and is designed

(1) To win the friendship and affection of villagers and cultivators by taking a real interest in all that concerns their life and welfare, and by making a lively effort to assist them in solving their most pressing problems.

(2) To take the problems of the village and the field to the classroom for study and discussion and to the experimental farm for solution.

(3) To carry the knowledge and experience gained in the classroom and the experimental farm to the villagers, in the endeavor to improve their sanitation and health, to develop their resources and credit, to help them to sell their produce and buy their requirements to the best advantage; to teach them better methods of growing crops and vegetables and of keeping live-stock; to encourage them to learn and practice arts and crafts, and to bring home to them the benefits of associated life, mutual aid, and common endeavor.

Industrial School at Sultanpur, Bengal

This is a comparatively new effort under the leadership of Mr. Bannerjee, who was a college professor before he went into business. His purpose is to take boys from all over India and Burma and to give them an education through a curriculum in which all must take agriculture, including much practical work, and also one other type of handwork such as weaving or blacksmithing. There are about 160 boys in attendance. Caste is not recognized. I found Brahman boys plowing.

Both these schools are determined to make the course of study very practical. Dr. Tagore, in addition to that, is endeavoring specifically to train leaders for village reconstruction. A member of his staff gives all his time to work in a group of villages surrounding the school, a group that forms really a "rural reconstruction unit." Students make studies and render service in these villages. Dr. Tagore considers this the only way to get adequate village leadership.

A New Village at Ellore

Under the energetic leadership of a young Indian trained in the United States in two different agricultural colleges, Mr. Babi Needu, many new projects are under way. As a member of the District Board, he is encour-

aging the *taluk* or county boards to take up village improvement by means of libraries, new tanks (local water reservoirs), better roads, coöperative societies, and especially the organization, under the law, of village *panchayats*, or councils of village leaders. As a member of the Senate of the Andhra University, he has outlined a plan for agricultural extension as well as a scheme for an agricultural college to be connected with the University. He is secretary of the Andhra Ryots Association, an organization of farmers designed to be non-political, planned somewhat after the Farm Bureau Federation of America. Under the leadership of the president of one of the *taluk* boards in the area, a successful training school for village leaders with a wide range of topics, has been conducted. These endeavors represent a stimulating and promising piece of rural progress.

A Model Zemindari

About twenty years ago, Sir Daniel Hamilton, a Britisher who had made a fortune in the East, became deeply interested in the welfare of the Indian peasant and particularly in the promise of the coöperative movement to bring relief, and bought a small tract of land to experiment in colonizing cultivators. At the present time, he owns an area of 18,000 acres between Calcutta and the sea, 12,000 acres of which are settled. He has found that the economic holding is around six or seven acres under the conditions that prevail in this tract, although some of the cultivators have considerably more. He has utilized the coöperative scheme throughout, with coöperative banks, coöperative stores, coöperative rice mills, rice being the main crop. There is adequate educational and medical service. No money lenders are allowed on the place and the villagers have no debts except to the coöperative banks. There is no thieving and there is no litigation. Sir Daniel has had the advantage of beginning at the beginning with a clean slate; nevertheless, his achievement is an indication of the direction in which the right kind of landlord can make a contribution to rural reconstruction in India. This is a vital matter.

Women's Institutes

The organizer of Women's Institutes in India, Mrs. Saroj Nalini Dutt, started this work in 1913, quite without knowledge of similar movements in other parts of the world. These Women's Institutes are found mostly in Bengal today, although they are penetrating other parts of India. The plans followed are not unlike those of the marvellously successful Women's Institutes of Great Britain. They are based on the theory that "the women of a nation are the fountains of its strength and inspiration in every sphere of life," and a recognition of the fact that "so long as the women of the

country remain steeped in abject ignorance, misery, illiteracy, and superstition, physically weak and diseased, helpless and timid in spirit, with their outlook limited to the narrow horizon of the domestic world and in a state of absolute dependence and helplessness, utterly unfit to carry out their domestic duties and duties towards their children and the members of the family generally, owing to their want of training in laws of health and hygiene and in domestic industries . . . all our efforts to secure political freedom, economic prosperity and material well being are bound to prove futile." To remedy these conditions effort must be made to give universal education to girls, to provide for suitable education for adult women, to enlist the interest and support of the women themselves, and to organize them into groups to work for their own amelioration. A central organization in Calcutta constitutes a memorial to this inspiring leader of Indian women, who was just at the beginning of her great contribution to rural reconstruction at the time of her death.

The Leadership of the Servants of India

The Society of Servants of India is a band of men most carefully chosen, each of whom gives unstintedly of his time, energy, and capacities to specialized service on behalf of a better India. The Society recognizes the deep significance of the rural problem, and all of its efforts have more or less bearing upon rural reconstruction. Specifically, however, its main projects in this field at present are in the rehabilitation of a group of villages in the Bombay Presidency, and in the organization of a very effective Agricultural Association.

Mahatma Gandhi and Rural Reconstruction

Of all the leaders of India, this great figure is the chief protagonist of rural betterment. He has been particularly vehement in his denunciation of untouchability and earnest in his championship of the rights of the outcastes and of the village people generally. He has repeatedly said that the problem of India will be settled in the villages and not in the cities. He has apparently placed his reliance for economic rehabilitation on the revival and the maintenance of spinning and weaving as supplementary industries for the cultivators. I am unable to find, however, that Mr. Gandhi has promulgated a general plan of rural reconstruction involving ways by which the many difficulties, economic and social, described in the last chapter can be attacked with some degree of hope. However, Mr. Gandhi, in common with nearly all of the Indian leaders in the present movement for independence, seems quite convinced that the settlement of the political status must precede hopeful efforts to solve economic and social problems.

The Government and Rural Affairs

When one considers the numbers of people to be reached, the immense variety and extreme complexity of the difficulties to be met, government effort, unquestionably belated in its inception, seems rather puny. But when one observes the actual operations of the governmental departments in the various provinces, one realizes that a vast amount of work has been done by an extremely able group of men, whose service has not only been intelligent and disinterested, but who have exhibited even an excess of patience. The service is rendered the provinces through what are called "nation-building" or "beneficent" departments. Little more will be attempted than to list these departments and what is here stated is a quite inadequate picture of the work accomplished and under way.

Agriculture

The main service in agriculture has been in research, in the field of the application of the physical and biological sciences to the problems of Indian agriculture. Livestock has not been neglected, although of necessity main attention has been given to soils and crops. The most significant piece of work has been in breeding new strains of crops which give better yields, or have the quality of resistance to drouth or disease. The task of carrying information to the cultivators has been performed by what is called "propaganda work." The greatest success in this type of extension service has been in persuading the cultivators to utilize the better seeds and to some extent the better practices developed in the investigational work.

Agricultural Colleges

The agricultural colleges are administratively a part of the work of the agricultural departments. Their staffs do some research work and extension service, but are mainly devoting their energies to the teaching of students. Thus far, most of the graduates have gone into government service either in regulatory work or in propaganda work, a few only being found in practical independent agriculture.

Education

There are at present about 9,000,000 pupils in the primary schools of India. Out of every three boys who should be in schools, one is on the rolls; of girls one in thirteen is in school. During the period 1922 to 1927 enrollment increased more than 30 per cent. Compulsory primary education has been discussed for years, but its cost has stood in the way of any large measure of the application of the principle. Modern methods of

teacher training are utilized, in addition to the conventional academic work, and encouragement is given to an increasing extent to "agricultural bias" courses. "Rural knowledge" and "rural skills" are being made organic in the scheme of rural education.

Health

There are over 5,000 government hospitals and dispensaries in India, and a large staff of health officials, with institutions of research as part of the general plan. The chief value of the health service up to the present time has been in handling epidemics. Outside the cities and large towns it has not as yet been able to deal very effectively with the problems of preventive medicine and of sanitation in the Indian village.

Irrigation

The Report of the Royal Commission on Agriculture states that

> On an average for five years from 1921–22 to 1925–26, nearly 50,000,000 acres were irrigated by government and private irrigation work, the percentage of irrigated area to area sown being 19.4. Practically half the total area irrigated is irrigated by canals, the remainder being irrigated by tanks, wells, and other sources.

India has the largest area of irrigated land of any country in the world, and new projects are in construction and in contemplation.

Forestry

There is a highly organized department of forestry with magnificent new headquarters. Apparently the problems have been approached thus far chiefly from two angles, that of the commercial value of forests as a crop, and that of the conservational value of forest-clad river sources. The difficult and perhaps the insoluble problem of providing fuel for the villagers has not yet been successfully attacked.

Famine Relief

Government reports state that famines have been practically abolished. What is meant is that transportation and organization of relief service are such that when any area is afflicted with a serious famine, sufficient preventive measures are available to keep the people from starving. This, in itself, is a tremendous achievement. Through all its history famine has stalked abroad in India. It was estimated that in the famine of 1876–78 in South India over 5,000,000 people perished in British India alone.

Other Government Activities

Some of the provincial governments are interesting themselves in village industries. There is a first-class veterinary college, and strong departments of veterinary science in the different provinces. One of the most useful and the least spectacular of the services of Government has been the work of "settlement," by which the Government has surveyed and has a record of every parcel of land in India, and estimates the value of this land from the standpoint of the value of crops grown on it. These facts are made the basis of the land tax, which is also in most cases a land rental. When one recalls that there are probably not less than 50,000,000 land holdings in India, many of them greatly fragmented, the stupendous character of this service, which admittedly has been done with thoroughness and integrity, is easily recognized.

The Coöperative Movement

The coöperative movement has attained considerable proportions and it is so characteristically a service both of voluntary agencies and of government departments that it must be thought of as one movement. There are today approximately 90,000 coöperative societies in India. Chief emphasis has been placed upon the Coöperative Credit Society. Unfortunately, this movement has not been an unqualified success. In some areas remarkable developments not only have taken place but are still in progress. All too often, however, the peasant has regarded the Coöperative Credit Society as simply an opportunity to get further into debt and on terms much more favorable than those given by the money-lender. Nevertheless, the movement is bound to go on, and there are government officials who have succeeded to a remarkable degree in developing strong, permanent and sound societies.

Other forms of coöperation have been experimented with, such as coöperative land colonization schemes, the voluntary consolidation of scattered holdings, and village welfare societies. In Bengal, one of the most effective pieces of coöperation is the organization of a group of anti-malaria coöperative societies. In the United Provinces there is a district rural reconstruction association in which the chief lines of work are the removal of illiteracy (by organizing adult schools in rural areas where the villagers have the opportunity to study at night), improvement of agriculture, development of cottage industries, organization of village games, dramas, and carrying out sanitary and social reforms. The aim is also to regenerate the ancient rural institutions which are dying at present owing to sheer neglect. One of the most interesting and stimulating of the

newer movements in this field is that of the organization of all-village coöperative societies in one or two of the provinces.

The Royal Commission on Agriculture

The most significant of recent governmental movements in the field of rural reconstruction was the appointment by the British Government of a Royal Commission to study the entire problem. This report is a monument of thorough work and of intelligent consideration and discussion of a wide range of problems. Perhaps of necessity, some major issues, such as that of the reform of land tenure and of taxation, were omitted from the terms of reference, but within its assigned field the Commission did a capital piece of work. There will be occasion to refer to its findings at many points in this report.

The Problem of Coördinating Nation-Building Services

Perhaps the most significant criticism made by the Royal Commission upon the work done by the nation-building departments in British India was the almost total failure of these six or eight different services to pool their efforts. This is not only true of the work done down among the villages but also true at the top. There is no all-India rural policy. But there are the beginnings of integrated study and promotion that are worth mention.

The Board of Economic Inquiry in the Punjab

This Board was formed as an official body under orders of the Government of the Punjab province in 1919. The functions as originally outlined were as follows:

(1) To lay down lines of economic investigation.
(2) To coördinate the results of economic inquiries.
(3) To encourage economic study and research.
(4) To publish economic material.

It embraces both officials and non-officials—twenty-five in number. It has to its credit a considerable number of publications covering both rural and urban work and in rather thorough fashion dealing with many fundamental problems.

The Rural Community Board in the Punjab

The Rural Community Board is a joint organization of the various beneficent departments for the uplift and enlightenment of the rural community in this province. The Minister for Education is its president, and the heads of all the beneficent departments, together with certain other officers

connected with the public utility services, and the provincial secretaries of the Red Cross, the Boy Scouts, and the St. John Ambulance Associations are its members. There is a similar organization in each district, called the District Community Council, which includes, in addition to the officers of the beneficent departments, officials and non-officials who are interested in the welfare of the rural communities in the district. District Councils, in their turn, have branches in the various parts of the District.

Rural Uplift Committees at Moga

This is another effort somewhat more local in character, but also more intensive, to secure coöperation among the leaders of the villages of given areas in specific pieces of village improvement. The last report indicates that not less than seventy villages have distinct pieces of improvement work in the fields of coöperation, education, agriculture, and general welfare. There is a journal published, and altogether the movement is one of the most promising in India.

Progress in Bombay

The Royal Commission on Agriculture says: "An interesting development is the progress in Bombay, where *taluka* development associations and divisional boards of agriculture have been formed. This represents the most systematic attempt which has yet been made to coördinate the propaganda work of the agricultural and coöperative departments in respect of agricultural improvement."

The Work of Mr. and Mrs. Brayne

In spite of the fact that the actual machinery developed by this exceptionally vigorous and high-minded administrator in his former district of Gurgaon has largely gone to pieces since he was transferred to another district, the work of Mr. Brayne and his wife is one of the most challenging things to be observed in India in the field of rural reconstruction. The fame of it has gone all over India. Whatever the limitations of his service or his plans, the demonstration of the possibilities of a new type of official leadership and of constructive plans on the part of the chief administrative officer of a district, will be a permanent asset in the rural reconstruction movement. Whether the administrator of each one of the 250 political districts in British India is the proper officer for coördinating the local activities of the various nation building departments the outsider can scarcely say, but it is obvious that the effort of this official to grasp the problem of rural rehabilitation as a whole and to coördinate in some

measure at least the activities of the different services under his direction, must make an invaluable contribution to village uplift.

The Imperial Council of Agricultural Research

This is a new body organized directly as a result of the recommendations of the Royal Commission on Agriculture. Its purposes are:

(1) To aid, develop, and coördinate agricultural and veterinary research in India by promoting scientific (including technological) research, instruction and experiments in the science, methods of practice of agriculture (including the marketing of agricultural produce), and by promoting veterinary research and instruction in veterinary science, by the diffusion of useful information and by such other means as appear calculated to develop agricultural and veterinary research.

(2) To act as a clearing house of information not only in regard to research alone but also in regard to agricultural and veterinary matters generally.

It has not as yet taken up seriously problems in the economic and social fields, but it is understood that these questions are within its range of interest.

The Government in General

It will be seen that the various departments of Government are doing a wide range of service which is performed effectively, honestly, and in most cases sympathetically. The Government is handicapped by lack of funds and is almost necessarily bureaucratic in its method, but its total contribution to rural development in India is tremendously significant. It has concerned itself chiefly with the technical questions of agriculture and forestry and except in the coöperative movement has given insufficient attention to economic issues. As indicated by the Royal Commission the Government has thus far failed to erect through coördinated efforts a great forward-looking constructive rural policy for British India. But India is not alone in this type of failure, and the appointment of the Royal Commission and the nature of its recommendations are indications of the recognition of the necessity of determining a large policy and a coördinated program.

The Village Work of Missions

In view of the references that have been made thus far to specific pieces of work performed either by governmental or by non-official agencies in India, it may seem ungracious in discussing the work of missions in rural India to fail to mention by name many important institutions and efficient individuals. To do this, however, seems inadvisable, both because of limitations of space and because the writer was unable to see more than a frac-

tion of the work actually in operation. It is hoped that what is said will serve to indicate the large place that rural enterprises under Christian auspices have in this great movement of rural reconstruction in India.

Individual missions and missionaries long ago began helpful service of economic relief among the villagers. But when, about thirty years ago, Mr. J. B. Knight came out under the auspices of the American Board to do agricultural work, the more distinctively rural work on a broad basis was begun. Mr. Knight was one of the earliest if not the very first of the "agricultural missionaries" in the world. In 1911 Mr. Sam Higginbottom began his agricultural work at Allahabad which has grown into a strong institution and has given its promoter wide fame as a pioneer of agricultural development.

The Young Men's Christian Association was the first of the religious organizations to take up rural reconstruction in vigorous fashion. A quotation from a recent address by Mr. K. T. Paul, the leader on this work, bears not only upon the distinct service of the Association, but upon the significance of rural work in India:

> It is a matter of much gratification that "Rural Reconstruction" has after all secured a place in the conscience and imagination of the people of India. Seventeen years ago, in 1913, when some of us were organizing the first Rural Centers in India ours was a cry in the wilderness. The very term "Rural Reconstruction" was our coinage; today it is a slogan across our vast country. Scarcely a morning arrives when the newspaper which one opens has not something to say about rural reconstruction. We rejoice at this.

One of the best contributions of the Christian forces has grown out of the report of the Fraser Commission of 1920. All over India, the village schools and the training institutions under mission control, as also those under other auspices, have been revolutionized in their outlook, purposes, and methods by the remarkably strong report of this Commission. The outstanding institution to take leadership in carrying out the recommendations of the Commission was the school at Moga which has become a household word in educational circles in India. There are numerous other institutions which are proceeding along the same general lines, each with its special method and distinctive leadership. Some of the best of these works are described in Miss Van Doren's book, *Fourteen Experiments in Rural Education*, while Dr. Mason Olcott, in his *Village Schools in India*, has admirably stated the modern conception of the work of rural education in India.

An interesting fruitage, both of Mr. Brayne's work and of the new interest of missionary institutions in rural reconstruction, is the proposal for the organization of the "Village Uplift Society in India" made by Pirtha Singh Nehra of the Ingraham Institute of Gbazibad.

Two enterprises, not missionary, but Christian, are suggestive of progress. The Christian College at Alwaye in the Indian state of Travancore has a settlement scheme for training young boys on rural lines, and expects to colonize the boys on land when they are prepared for the work. The Hardeper School, near Poona, is the product of a Christian lawyer of that city, Mr. Bunter, and the school receives the support of the local coöperative society.

The training schools for village teachers and village preachers are, of course, making a great contribution. The Christian high schools and Christian colleges are only incidentally dealing with village questions, although the major part of the students come from the villages.

These instances, which are merely samples of a great service, are now widespread and aggressive is the interest on the part of the missions with respect to village work. It is rooted in the progress of the last ten years, more particularly since the Fraser Commission report, and in a growing conviction all over India that there must be a larger participation and indeed an aggressive leadership of the Christian forces in what may be a tidal movement for rural regeneration. The half dozen conferences held during the past year on rural work, and the character and quality of the findings of those conferences, are further evidences of this new purpose to advance in village work.

The election by the National Christian Council of the Rev. J. Z. Hodge as its secretary is another and very strong evidence of this interest. Mr. Hodge endorses unreservedly the wider interpretation of the Gospel message. He is not only a thorough student but an ardent promoter of coöperative societies, and has both a sound philosophy of rural reconstruction and an intimate knowledge of its problems.

Recognition of the work of the missionaries who have in the past years devoted themselves to the village problem is more than deserved, because it is quite possible that, in these new purposes and enlarged plans for rural work, we may forget the pioneers. The following tribute was made by an Indian village pastor in speaking before one of the recent meetings of a provincial Christian council. He said that the missionaries have been "itinerating by day and by night, in sunshine and in rain, in summer and in winter, year after year, walking and talking, sympathizing and advising, and identifying themselves with the people."

The recent volume published by Bishop Fisher and Mr. Foley of the Methodist Mission in India, entitled *Building the Indian Church*, says:

> The social uplift movement in present-day India is clearly traceable to influences promoted by the Church. That is, the Church has converted Hindu reformers to a realization of their responsibilities, and the more the Church creates this type of situation the more Christlike does she make India.

CHAPTER IV

STRENGTHENING THE VILLAGE WORK OF THE MISSION

The Significance of the Indian Village

"THE future of India will be decided not in her cities but in her villages." So Mr. Gandhi is reported to have said at the outset of his recent campaign of civil disobedience. He was but repeating what he had asserted many times before. He was, of course, referring to political issues, but unquestionably his statement embraces the whole range of economic and social problems.

Mr. K. T. Paul, one of the great Christian leaders of India has said, "India is really there, in the villages, the foundations of our body politic and of its problems, and seven-eighths of the superstructure, too. Progress in any field, economic, political, or cultural, can only be reckoned in the measure in which it is secured for rural India."

Dr. Macnicol, recently Secretary of the National Christian Council of India, after a lifetime of conspicuous service in India, of deep study of her problems, and with a ripe wisdom in Indian affairs, has written as a deliberate expression of his conclusions that "all who would touch the heart and mold the life of India must go down among the silent masses of the people. They must turn their backs upon the cities and the life of the cities."

Stephen Neill, a far-visioned British missionary of the younger group, says in his stimulating book on village problems in India, "We are dealing here with one-sixth of the human race."

That such assertions by these students of Indian affairs are not mere rhetoric is indicated by the simple fact that 90 per cent. of the people of India live in villages of approximately 5,000 people or less, and 75 per cent. in villages of less than 2,000 people. There are over 700,000 census villages averaging about 400 people each, or a total village population of at least 275,000,000. Politically these millions are the bulwark of conservatism and stability; they are equally possible material for a peasant revolution. Economically, they produce much more than all other industries combined; socially the villages are India, for here are embedded the characteristic features of the Indian civilization.

As elsewhere in the world, the cities of India possess the wealth, the culture, the leadership. Their people have made Western contacts. Political agitation is largely in the cities. But the deep tide of Indian life is the

village life. Here must come such changes as are to make the new India. If the villages stagnate, so will India. If the villages are Christian, India will be Christian. As go the villages, so goes India.

The Place of the Village in Contemporary Missionary Work in India

The earlier emphasis in missionary work was laid upon teaching the talented few, the upper strata. This attempt was not a failure. Some of the finest minds and strongest characters in India are Christians. But, numerically, the cities have made a pathetically small contribution to the Indian Church. Only when the mass movement came into existence, did the Protestant Church make any substantial headway. Not less than nine-tenths of Indian Christians are villagers. Large numbers of Indian preachers and teachers are at work in the villages. Thousands of Christian primary schools are village schools. Much evangelistic effort is expended among the villagers.

In what then does the problem of rural missions consist? It is largely a matter of attitude and of direction of effort. Educational missions, for example, actually face toward the city. In common with the general tendency of all Indian education, the Christian educational enterprise encourages the young to fit themselves for types of work for which the villages do not offer openings, the one exception being the training of the village teacher or preacher. Many primary schools, practically all of the high schools, and colleges, are in large towns or cities. Very few missionaries live in villages. Even the district missionaries often live in towns or cities. All too few missionaries know intimately the villages or the villagers.

These statements are not a sweeping criticism of missionary policy. It is fortunate for the village youth, especially those from among the outcastes, that the missionary enterprise has funished an opportunity for leaving the village. This exodus from the village to the city is inevitable and to a certain point it is highly desirable and to be encouraged. But frankly, the present missionary enterprise is not set to solve the problems of the village. It has comparatively little influence upon the young people who remain in the village, except in so far as membership in the Christian Church brings its own reward and may help to better social and economic conditions.

A high authority has said that nine-tenths of the missionary work in India is done on behalf of one-tenth of the people—meaning that the overwhelming emphasis, so far as the immediate activities of the missionary personnel are concerned, is with the people of the towns and cities. In 1928 one-sixth of the whole missionary force in India was concentrated in

ten large towns. There are Christians in only 7 per cent. of the villages of India.

Hindrances to Village Work

The most obvious hindrance is that of lack of funds. There are too few trained workers for the villages. The salaries of village workers are small. Living conditions are far from ideal. Many of the workers have not been properly trained or are not thoroughly fitted for village work. Probably no mission and few missionaries but would undertake more aggressive village work and a wider range of service if money and workers were available.

The calls that come from existing work and from new opportunities along the older conventional lines of service absorb the means at hand. There is a natural unwillingness to start new work and a certain wisdom in refraining from beginning projects that are likely to suffer from lack of adequate support. In some cases there is, among missions, a lack of interest in and an understanding of the importance of village work. It bristles with difficulties. And when the choice consists, on the one hand, of an old established piece of evangelistic and educational work, and, on the other hand, of something new and relatively untried, it is not difficult to predict the decision.

Unfortunately, there has been in some instances a misuse of specialists. A missionary who had come out for specific work, owing to the exigencies of the local situation, would be given entirely different service. This practice seems to have been especially true in village work and particularly of some agricultural missionaries. Some of these men have become utterly discouraged over lack of support or sympathy or real opportunity to do the work they came to do. Their projects may starve for lack of support and they, themselves, are given the feeling that their work is minimized.

A New Zeal for Rural Work

But there is all over India a new zeal for rural work. The service of the agricultural missionaries, the success of Moga, the Jerusalem Meeting, have all had their effect. A study of the reports of the conferences in India held the past year reveal a new faith, a new grip, a new plan, a determination to work out an all-India policy for village work. As was stated in the report of the conference at Asansol:

> During the last few months we have had the first adequate beginnings of a Christian policy that looks toward making a unified and unifying approach to our rural responsibilities as servants of the East.

No words could better state the large issue that stands before the Christian forces in India and that the missionaries are now determined to tackle.

There are those who fear that the emphasis upon those forms of service

which touch social and economic problems may deflect the mission from its supreme task of proclaiming the gospel of Jesus Christ. It seems to me that the proceedings of the Jerusalem Meeting and of the recent conferences in India make clear that there is no conflict. But I would like to utter a personal word on this point.

There can be no doubt that evangelism is the primary concern of the Christian enterprise in India. But it should in the best sense embrace all the work of the Christian enterprise. Of course this idea implies agreement as to a very wide scope for the definition of the Christian message. It is "an inclusive evangelism." Every activity must be spiritualized and truly Christianized. Evangelism is far broader than preaching. There is also the evangelism of service. Perhaps more important than anything else is the message that is carried by the Christlike life of those who bear the name of Christian. The preacher must proclaim an evangel as broad as all the needs of the villager, and as inclusive as the range of impact of the peculiar Christian message upon all aspects of personal and corporate life. The undergirding of the task of strengthening village work lies in such a definition of the Gospel as gives just as much meaning, significance, purpose, and spiritual content to the ministry of healing and the service of economic relief as to the more specialized traditional religious work. Any type of service which will meet the needs of the villager must be thought of as integral in the Christian enterprise and justified as a part of the Christian message.

The distinctively religious element should be not only foremost in mission work but it should pervade all places and vitalize all activities. The Church does not exist for itself. It is a dynamic instrument in kingdom building, and it must be an effective instrument in itself. It becomes fully effective only as it undertakes the crowning task of demonstrating the application of the Christian purpose and power to the real problems of both personal and corporate life. Dr. J. M. Baker, in an address a few years ago, said, "There are many experienced missionaries in India who believe that theoretical, unapplied Christian teaching cannot bring about any radical changes in village life. Applied Christianity is the only thing that can do it."

This inclusive evangelism, this wider gospel message, is not new in India. As far back as 1918, the National Christian Council voted that agricultural missions were integral in the missionary enterprise. The educational work has for decades been regarded as organic in the missionary plan. The recent review of the work of medical missions says, "The ministry of healing is an essential part of the work of the Christian Church." So we have not so much a new principle as a new emphasis.

These pronouncements and those found in Chapters IX and X, moreover, are in keeping with the Jerusalem message on rural work and with the whole spirit of the Jerusalem gathering which, for example, in discussing industrial problems, said, "The gospel of Christ contains a message not only for the individual soul but for the world of social organization and economic relations in which individuals live." And in its general message, "We believe in a Christ-like world; we know nothing better; we can be content with nothing less." Under this broadened definition of evangelism, every missionary is an evangelist, no matter to what particular type of service he gives major attention.

I propose the following analysis of types of service in rural India, under the leadership of the mission, but as rapidly as possible made the program of the Indian Church:

1. Proclaiming the Christian Message.
2. Christian Nurture.
3. Schooling for the Villagers.
4. The Ministry of Healing.
5. Economic and Social Relief.
6. Play and Recreation.
7. Help for the Home Makers.
8. Mass Education.
9. Rural Organization.
10. The Training of Leaders.

Suggestions for Service

In making comments on each one of these types of service, it is not intended to present a treatise nor even a balanced statement. The list is not necessarily complete. Some types clearly are more important than others. Some are better developed than others. In the case of education there is a library of material. The general missionary problem of evangelization has an even greater wealth of reference. All I shall try to do is to point out some of the needs that made a strong impression upon me, and that I found by discussion were in the minds of missionaries themselves. The space given to each topic is no indication of its relative significance.

Proclaiming the Christian Message

This is the first term in the Christian task in India. It is really this phase of evangelism that is often most stressed. It will be performed through various ways, such as:

(1) Preaching the Gospel. Preaching must always have an important,

perhaps the first, place. There is a difference of judgment among the missionaries themselves as to the relative emphasis which shall be placed upon preaching by the missionary, as compared with other methods of proclaiming the Christian message.

(2) Friendship. Service is love active; Christian character is love incarnate; and preaching is the interpreter of both. The friendly attitude, the genuine sympathy, the real understanding of people as human beings, are basic in the successful ministry, whether of preaching or of service.

(3) Helpful Service at Any Point of Need. A missionary was heard to say that the call to service was not so much the needs of the people as the call of God. One could not help wondering if, after all, the need is not in itself the call. At any rate, neither preaching alone, nor even the friendly attitude, has the power that comes from personal help to those in need when and where they need the aid.

(4) Identification. The question how far the missionary shall go in living as the villagers live, dressing as the villagers dress, must be decided by the missionaries themselves. In the last analysis identification is a matter of spirit and not of form. It is giving one's self to the uttermost on behalf of the deepest needs of the people. For in this way only does one become identified with the difficulties, the aspirations, the needs, the hopes of the people. One may easily err by an outward conforming which brings with it an unnecessary sacrifice of Western standards and habits. Identification is spiritual sympathy.

I was told that the earlier methods of evangelism by which the missionary devoted himself largely to exhorting, proclaiming the Gospel in the highways and hedges, "preaching under the palm tree," has been pretty much given up, and that the most effective methods today are comprised in a great evangelistic week in which the whole Church of a given mission is set at work witnessing for the Master. Not merely the missionary, the pastors and the preachers and the evangelists, but the rank and file of the old and the young are asked to give their testimony and their time for that week, in a common effort to induce their neighbors and their friends to come into the Christian fold. "Every Christian an evangelist every day in the year" is of course the ideal.

Christian Nurture

Religious education is as broad as the Christian missionary work. Christian nurture is the thing of most significance next to the proclamation of the message.

(1) Preparation for Baptism. That part of religious education which consists in preparing the convert for formal entrance into the Church is a

matter of high importance. Each mission will necessarily have its own standards and its own methods. The main thing is that this preparation for baptism shall be one that not merely meets the requirements of Church rules but that impresses upon the candidate the problems and methods of Christian character-building and the joys and privileges of Christian discipleship.

(2) Worship. Here is a deep problem of the Christian Church in all lands. It is at bottom a phase of religious education. Form is important, especially with new converts, but "spirit and truth" are vital. Two practical suggestions from the field may be passed on.

The devotional life of all Christians needs strengthening, and the use of Bible stories, the possession of a "village Bible," and frequent gatherings for worship would all help. Hindu festivals are usually related to agriculture, and it would be a great gain if they could be "Christianized."

It is impossible in many small villages containing only small groups of Christians to build a church. Perhaps there might be in every village an enclosed area for worship, in which a cross would be set up, and here the Christians would resort for frequent, if not for daily, worship under the leadership of a lay worker if the pastor were not available.

(3) Religious Education. The best suggestion to be made on this point is the following quotation from a circular on *The Religious Education of the Villager*, prepared by Mrs. A. E. Harper of Moga:

> This program of religious education will be centred in *experience*. A clear conviction of the insufficiency of instruction as a complete method of education should bring us to try the method of life, which is learning through experiencing. Religious truth will be learned by practicing, not by listening. The curriculum will be experience-centred, as was Christ's plan of teaching his followers. Every part of the program will be closely related to the life of the learners. The common separation between the ideas of religion and the interests of everyday life, in the minds of the school-child and the church member, will be avoided by taking the materials of the religious education from their major experiences; i.e. their experiences of play, of work, of money, of beauty, of worship, of knowledge.

(4) Work and Life. Has there not been too much reliance upon membership in the church, upon the nominal acceptance of the teachings of the church, and upon the influence of the activities of the church, as means of producing Christian character? All these are good, and indeed, essential. But we need a fresh approach to the whole problem of Christian character-building. For example, in the religious nurture of the villagers we must know better, and utilize more fully, both the mental and the moral values of work with the hands; the spiritual good in learning to love, rather than to fear, Nature and her manifestations; the moral and spiritual values in a people's literature, in the coöperative movement, and in all social and economic relations.

(5) Life-Counseling. The many problems that arise in connection with the work of both the service of Christian nurture and of school education, call attention to the importance of developing the function of life-counseling as part of the equipment of both preachers and teachers. The individual still remains the unit of interest in Christian work, and his capacities, his opportunities, and the forces which he can use and which can be used on his behalf, for the making of the best possible personality he can become, form one of the fundamental aspects of the Christian message. To carry out the idea of life-counseling calls in an increasing degree for the scientific approach as well as sympathetic guidance.

(6) A Village Bible. One is impressed with the effective use that many missionaries are able to make of Bible stories and the desirability of a wide extension of this means of grace, especially by the Indian pastors. Would it not be of great advantage in village work if the more vital parts of the Bible could be brought together in a volume not too large, not only for the current use of Christians but for distribution among non-Christians? There is already in use a children's Bible that suggests the type of material that might be included in the village Bible, somewhat as follows:

(a) The life and teachings of Jesus as one story.
(b) The great Bible stories with which Jesus was familiar.
(c) Many of the Psalms and other devotional literature of the Old Testament.
(d) The missionary work of the Apostles and the ethics of Paul.

Much of the material in the Bible is extraneous to the Christian message and is practically never used. If there could be in each major Indian language an adequate translation of a modern English version of this shorter type, it would tend to make the Bible much more accessible both to Christians and non-Christians, and much more freely used by the masses of people.

(7) Christian Nurture for Non-Christians. One of the difficulties constantly reiterated is that of reaching the caste village. In many villages the caste people will not listen to or associate with the Christian pastor of the outcaste people. One suggestion was that there should be a Christian *ashram*, or retreat, either permanent or itinerant, in which the Christian worker would make himself available for personal conference and discussion to all the people, about the problems of personal and corporate life as viewed by the Christian. One of the ablest Christian workers in India, himself an Indian, says that even a non-caste Christian teacher, if he be of a high order of character, can go into the caste village and preach Christ, provided he will urge upon the village an all-round program of reconstruc-

tion, and provided also he will not condemn other religions or crowd unduly and prematurely the matter of Christian baptism or Church membership. All this applies with particular force to the spiritual and moral aspects of community life. Is it not legitimate for the missionary to seek to inculcate Christian virtues and to sow the seeds of Jesus' spirit, without pressing the question of "conversion," trusting the Lord of the Harvest for the ultimate outcome?

Schooling for the Villagers

The educational enterprise in India under Protestant Christian auspices includes 51 colleges, 247 high schools, 475 middle schools, 170 industrial schools, and 212 boarding schools, besides agricultural schools and training schools for pastors and teachers. The pupils in all these institutions come largely from the villages but the "products" of the schools usually find occupations in the towns and cities. A goodly proportion of those educated in the 76 teacher training institutions and in the 66 institutions for pastors and evangelists, serve in the villages. The Christian primary school is the characteristic feature of, and indeed the key to, the service of education for the villagers. There is an enrollment of nearly 550,000 pupils, in some 16,000 schools, about half of them classified as Christians. There is no means of discovering how many of these schools or pupils are in rural villages.

It is not difficult to compose a most formidable list of the difficulties facing this primary school enterprise. The lack of trained teachers, the indifference or opposition of parents, the attitude of caste people toward the education of the outcastes, the wrong ideas entertained by the villagers of what education consists in and what its purposes are, to a certain extent the lack of books in the vernaculars, inadequate financial provision—these are sufficiently distressing.

Fully realizing the difficulties, we must, nevertheless, emphasize the supreme need of making the village school work far more effective. There is a really alarming waste of time, of money, and of energy in this entire enterprise. Children stay in school too short a time; with many of them attendance is most irregular. Although one missionary leader demonstrated that children can be taught to read in one year, it is generally held that permanent literacy can be acquired only by four years of schooling. Yet "half the pupils in general institutions are in the first class," and "four-fifths below the fourth class." The efforts of the teachers in the mission schools to achieve greater efficiency in this one respect vary all the way from successful and prompt results to a stubborn reliance on the old methods. Progress is being made, but the problem remains.

This question of learning to read is but a part of the general problem of method and of content of the work in the primary school. Obviously with children of tender age, not much can be done in strictly vocational work, yet the justification for an effort to utilize the environment of the village as main material still remains valid. Many missionaries would press work of this sort more avidly if the government syllabus were more elastic, and if some government educational authorities encouraged experiments.

The relation between the daily life of the villager and the conventional school subjects like reading, arithmetic, and geography is well understood by all trained teachers, but is not sufficiently practised in the actual conduct of the schools. There are certain attitudes of the mind on the part of the villager that can best be altered by the training of the schools. An example is education for coöperation. Coöperation is a spirit as well as a method. The vital place of the coöperative idea in rural reconstruction is so clear that the schools may well be asked to lay the foundations. Thinking together, planning together, acting together both for the common interests of the school and on behalf of those outside the school, is the key to much of the training of children and youth for the future generation of coöperators. Another instance is that of manual labor. The dignity of labor with the hands does not consist in the labor itself, which may be truly menial and indefensible. Handwork takes on dignity whenever the work is necessary and to the degree to which it lends itself to intelligent direction. Thus it becomes a source of mental and moral discipline. Well-directed physical activities themselves have a mental reaction. Doing things correctly and promptly and in the spirit of service, all affect character. The attitude of the parents in regard to the education of their children might be more favorable if the schools were closer to the life of the village and if the teacher were a true village leader.

What answer can be given to the boy who says there is no chance in the village? There are several possible answers, each one of which may be true. One is that there is no chance for this particular boy. Another is to help the boy to answer it himself simply by getting him to study the opportunities in the village that are yet unrealized. There remains always the answer that often seems so hard and yet the answer that is fundamentally Christian: Life does not consist chiefly in attaining to particular situations, but rather in utilizing situations, whether they be apparently favorable or unfavorable, for mental and spiritual development and for the building of character. This is not a counsel of despair for the depressed individual; it is a note of triumph for the Christian message.

Education of the village boy for continued village life must not give him the sense of defeatism, of being a "reject," of getting only a second or third

best education. There is still too much of the idea prevalent even among missionaries that you must give the conventional education to all those who can master it, and then for those who cannot master it, you must give something that is really less desirable and an unfortunate necessity. One would be exceedingly foolish to deny the differences in talent as well as to deny the desirability of the very best education for any youth that he can compass. The two basic factors in the problem are, first, the particular type of mind of the youth, and the other, the economic opportunities for this youth, given his appropriate training.

Everything hinges on the teacher. There are three main elements in the problem of securing the right sort of teacher: proper training, a reasonable salary, adequate supervision. Arthur Mayhew says, "It is terribly rare to see a real live man at work in an Indian schoolroom." The teacher is expected to do all but the impossible. The demands made upon this village teacher are illustrated by a statement made by the head of a training school:

> In short, a village pedagogue should be a good teacher of the new type, capable of conducting a village school along approved lines and according to the best methods. He must also be a leader in the villages, organizing educational facilities for adults as well, through night school, magic lantern shows, lectures, dramas, community gatherings, entertainments. A teacher ought to be trained along all these lines in order that he may be a real "leader" in the village. Besides being a teacher of pupils, he ought to be a philosopher, friend, and guide of the people.

Surely this is a "large order." Yet it must be added that having a wife also trained and able to coöperate actively is of prime importance!

In some parts of India the typical salary for the village teacher in the Christian school is 15 to 25 rupees a month. Rs. 20 are about $7.00 or 30 shillings. There is a small army of Indian Christian teachers serving the village school with typical missionary fervor, but at salaries which are utterly inadequate. Apparently most mission schools do not command as large salaries as do the other schools. If quality is to be secured there will have to be a distinct policy of increasing the salaries of the village teacher.

There is general acquiescence in the value of "the project method," but also a widespread feeling that it must be used with caution, partly because of the fact that it needs a superior teacher to use it effectively. It is evident that method in the primary school needs further study and experiment before the best system that will work under existing conditions is demonstrated.

The training of teachers for village work is perhaps one of the strongest aspects of the Christian educational enterprise in India. Considering the limitations of the problem, the training institutions are doing capital work; they understand the problem, their feet are on the ground.

The matter of supervision, however, is a different story. Government supervision is perfunctory and rather useless. Inspectors have too many schools and their task is really little more than to check up statistics. Supervision by district missionaries is of necessity more concerned with the pastoral than with the educational service. Here, again, the field of supervision is too large. Nor in most cases are the district superintendents trained educators. With Christian primary schools scattered about here and there supervision is difficult to secure and maintain, and there is the everlasting question of costs. But perhaps there is no single reform in Christian primary education more important than the provision of sympathetic counselors of the village teachers, who can visit each school several times a year and remain long enough to learn about what is actually happening and to give both professional advice and friendly counsel to the teachers, as well as to stir the villagers themselves to a larger interest in the education of their children. Each supervisor should have not over fifteen schools.

At one of the conferences it was stated that "the district superintendent is the captain of his side;" this was with reference to village work. Manifold as are the duties of this important official in the missionary organization, one cannot avoid the suggestion that he should be an expert in village work and particularly keen on the educational service. He is largely responsible for choosing village workers, for determining their training, and for maintaining their *esprit de corps.*

In the Punjab there are some missions gradually giving up distinctively school work because of the fact that government schools are beginning to cover the ground. However, in India in general, it will be long before the need for the Christian primary school is obliterated.

There is in some provinces a very liberal policy on the part of the Government toward the mission school, a willingness not only to make grants but to allow liberty for experimentation. But in some cases the Government apparently considers it a favor when it makes a grant of money to the mission school. Really, the shoe is on the other foot; for when the Government makes a grant to a mission school, it almost invariably buys intelligence, devotion, training, and high character at an amazingly low price! Government deliberately and wisely avoids the religious issue in education, but acknowledges the desirability of character building through the schools.

It is not easy for the Government to experiment, especially when it is unable to furnish even a modicum of education for the masses. The Government, therefore, can well afford to encourage the missions to keep up on the firing line, to be the pioneers, to experiment, to demonstrate the new methods. If the missions fail in their experiments, the Government gets no blame; if

they succeed, the Government will have some of the credit and all the advantage.

Perhaps the highest functions of the Christian educational service are to stimulate quality of attainment, to infuse the spirit of service, to train "friends of Jesus," to undergird civilization with character.

The Ministry of Healing

The strengthening of this type of service among the villages is one of the most appealing calls from rural India. The ignorance, the superstition, the apathy of the villagers with regard to the most elementary requirements for sanitation are distressing beyond words. The hospitals are pitifully inadequate in numbers, and the government service as a matter of fact is intended largely for emergencies like epidemics.

One of the most useful features of many mission hospitals is the wayside clinic, which consists of the head of the hospital going perhaps one or two days a week in a car, with possibly an ambulance, sometimes with several assistants, and making stops at hamlets or small villages along a highway circuit of fifteen or twenty miles. In one instance, the hospital head with an ambulance and four or five assistants cared for nearly 400 cases in one day. The work is terribly exacting; but this type of service needs wide expansion. Every hospital should have one person who could devote his or her time to this ministry—several if possible.

The training of nurses is in its infancy, the major difficulty being that it is practically impossible for an unmarried woman or even for widows to serve in the villages. The extent to which the wives of teachers, of preachers, or of some of those villagers who are better-to-do, can nurse has not yet been sufficiently explored. The training of midwives is undertaken in a few places, chiefly in the cities. The tale of the need for these helpers is an appalling story. In some missions, preachers and teachers are given lessons in first-aid and nursing, and are of great help to the villagers. In one mission a family medicine cupboard has been developed, utilized by the teacher-catechist.

The report of the Royal Commission on Agriculture states that:

> In the Bombay Presidency, a village medical aid scheme has been devised under which rural schoolmasters are trained to deal with minor ailments and to administer first aid. In some provinces, schemes have been adopted under which private practitioners are given subsidies to induce them to settle in rural areas. Various schemes have also been evolved for the training of village midwives and nurses.

The question of policy is suggested by a statement by Dr. Frimodt Möller at the Jerusalem Meeting:

Since the rural areas are less well supplied with medical relief there is a call to extend work in the villages, and mission boards should consider whether the time has not come when some mission hospitals should be moved from cities to rural areas.

Economic and Social Relief

The argument for this type of service on the part of missions was well put at the Madras Representative Christian Council in August, 1928, in the following statement:

While believing that the presentation of Christ to any human being does not depend upon his economic or educational standards but on the spirit of God alone, and that economic improvement does not necessarily precede spiritual uplift, yet we consider that the one should certainly accompany the other. We strongly urge that those who take the Gospel to the village should have some training in ways and means of bettering economic conditions, so that they may arouse the desire of villagers for such uplift and inspire them to coöperate toward that end. We believe that Christ is the Saviour of the whole man, and that therefore all schemes of human betterment are an integral part of the Christian message.

This service is unquestionably one primarily for the Government, and wherever possible the government officials should be urged to do the work. Nevertheless, these needs of the villager are so pressing and the ability of the Government to help so meager, that the missionary forces have a distinct contribution to make. Better methods of cultivation, taking advantage of the information that the Government has at its disposal, and particularly the use of idle time in improving the land, are all elements in the leadership of village uplift.

(1) Access to the land. Herein lies a basic problem in Indian agriculture. There is no space to discuss it here. The very fact that it has not been adequately investigated by the Government or by any other agency is proof of its complexity and its difficulty. It is too much to ask that a mission in its local village work shall solve this problem, but it is absolutely essential that it shall consider it. It raises the whole question of agricultural colonies, some of which, under mission leadership, have been conspicuous successes and a large number of which have probably been equally conspicuous failures. Fortunately, there is prospect that this matter can be taken up on a new basis through the organization of an Agricultural Colony Trust.

(2) Better Farm Practice. There are many who are skeptical of improving the farm practice of the cultivator. It all comes to a question of financial reward for better methods. The success of the Government in introducing better varieties of wheat, of rice, and sugar cane is evidence that the cultivators will respond, but they must be convinced and perhaps reconvinced that it is worth their while.

(3) Supplementary Industries. The importance of providing for the idle time of the village can scarcely be overstated. But in planning help at this

point it is equally important to know exactly how far the growing of new crops or the development of various types of cottage industries, is soundly economic. With respect to the latter, the opinion has been expressed that cottage industry may drive out full-time industry. Theoretically that may be possible, but practically, it seems unlikely. One of the best pieces of work of this sort carried on by a mission was where the mission itself bought the yarn and sold the cloth for the weavers and got orders, but with the idea that this service shall be a nucleus for a series of coöperative societies, in their initial stages managed by the mission, but eventuating in independent societies. K. T. Paul has laid down the sound principle that supplementary industries should utilize local resources for an assured market.

(4) The Village Artisan. At present the industrial schools are valuable in that they train artisans for the towns and cities. There is need of experimentation in training the village artisan who remains in the village.

(5) The Village-Urban Worker. Training the urban laborer may become one of the features of village adult education.

(6) The Coöperative Society. The coöperative society is perhaps the most important single economic need of the village, not only for credit but for the whole range of activities which make for village welfare. In one sense coöperation is the whole of rural uplift in India. Unfortunately, the movement in India has been based on the misconception that money-lending was the main and perhaps the only purpose of coöperation. But the coöperative principle is basic. It has in it the potentialities of a new type of society. Much of the want of character among the villagers can be traced to the disintegration of village life, the loss of social and moral standards. One triumph of a coöperative society in a village was to make a truthful village in which everybody agreed to tell the truth. The connection between thrift and character needs constant emphasis.

(7) Social Welfare. In the Western sense of this term it is doubtful if the missions can be of much service. But in the more informal sense of alleviating distress, there is, of course, a tremendous need.

Play and Recreation

In the matter of play for boys and girls, the Boy Scouts and Girl Guides come in for first mention, though of course these movements are far more than a matter of play. But they do put the play spirit into the very best activities for the boy. Girl Guides are difficult to manage in India. Some of the opportunities for the Boy Scouts are set forth by Mr. Brayne with his usual cogency in his book on *The Remaking of Village India:*

In the "remaking" movement the boy scout comes into his kingdom. He now has a job of work to do, and a glorious job at that; he need never be idle and never at a loss for a good deed or a bit of school service. He can shock his parents by cleaning up the stinks his unsanitary neighbors have left about the village, or delight their hearts by building a wall to replace the old thorn fence round the cattle pen. There is no end of the jobs waiting to be done, and no end to their variety.

Mr. Hodge tells of the development of Boy Scout work in his district to such a satisfactory degree that when the village troops of his areas competed with those at the larger gatherings the testimony of the judges was that, while the troops from the large towns and cities were better dressed and better drilled, the village boys came clear to the front in their achievements in service. As Mr. Brayne indicated, "There are so many things for them to do and the scout spirit and the scout habit of mind are precisely what the village needs."

The need of recreative activities among the older people is pathetic, not so much because they do not have recreation facilities that interest them, but rather because these facilities are commonly so unrewarding in character building or genuine culture. But music, the drama, the festival or *mela*, the magic lantern, the cinema, and the radio are all possibilities to be utilized much more fully than at present.

Help for the Home-Makers

Too little attention has been given to the special needs of the village women. Indian women seem to be the conservatives, although there are missionaries who say that they are conservative because the men insist that they must be. The problems involved in teaching women the better way in the rearing and the care of children, a better educational influence upon the children, in matters of nutrition, of general health, and of cleanliness, are desperately in need of major attention. Probably what can be achieved will seem to gain small reward, so deeply ingrained are the habits of neglect and so dark the ignorance of the first elements of child-care. The importance of the work is beyond description. The number of women missionaries devoting themselves entirely to this question of service to the home-maker in the village, should be increased many fold. It is not exaggerating to say that they should be provided not merely by the hundred but by the thousand.

The establishment of women's institutes in villages would make centers for educational and coöperative activities as well as for baby welfare work and all the other aspects of the development of the women of the village.

One could easily write a book on this subject, for the possibilities of it are as comprehensive as all the needs of women. This service to the home

comprises in fact the coördination of all other types of service to village women.

Mass Education

Adult education in one sense cannot be a specialized type of service. It is something that permeates all other types of aid, partly because adult or continued education is a necessity in every country and with all classes of people, but primarily in India because of illiteracy and the narrow outlook upon life. The question of adult education, therefore, is in one sense the crowning question of all. This report intends to iterate and reiterate the substance of the phraseology in the Jerusalem Report on rural missions to the effect that "education is fundamental method." This applies to evangelism as well as to every other activity that represents the purpose of the Christian forces to uplift the villager. The particular ways in which the educational principle may be worked out are multitudinous. There should be full recognition of the significance of the educational method in all ranges of Christian service, and consequently an adequate study of educational technique as it must be applied to the different types of service and under the conditions that exist in various areas. So, too, there is a long list of possible methods and devices that may be used. The night school for adults, classes for Bible study, women's institutes, the village library, the village reader, the drama, the magic lantern, the cinema, the radio, the demonstration, the lecture,—in fact, any device that in any part of the world is utilized for the education of older people may well have its place in India. I asked everywhere I went whether it was not possible to use the radio in village education, and generally the reply was in the negative. Nevertheless, not only does the Government at present control the radio service, but the army has scattered all over India sending stations that are seldom in use. Language difficulties have to be reckoned with and the supply of the proper sort of talks by the proper sort of people, the expense of receiving sets, and so on; but that these difficulties can be met by a vigorous personality that really takes hold of the problem is indicated by the scheme which Mr. Brayne is about to put into operation in his district by which hundreds will be reached with regular service and on topics dealing with the whole problem of village uplift.

(1) Illiteracy. The attack on illiteracy is perhaps the most pressing need. The service of the missionary enterprise in this field is one of its notable achievements. In India generally the degree of literacy is about 10 per cent. Among Indian Christians, Protestant, Catholic, and Syrian, the literacy varies in different provinces from 4 per cent. to 36 per cent. It should be said that in some states and in some missions the percentage is

even higher. In one mission every child in the Christian family is required to attend school. This is brought about by a provision that every member of the coöperative society must agree to send his child to school.

It is perhaps a counsel of perfection to say that every mission in India should make it a fundamental principle that every Christian must be literate. But that aim would do more than any other one thing to vitalize all forms of service. It would vastly strengthen the schools, all branches of evangelistic work, and the provision of literature. It would tend to concentration and constant re-study of effective methods, and because of the fact that the majority of the Christians come from the outcaste classes, even a measurable success in reaching the goal would make a tremendous impression upon India, and would have far-reaching effects in respect to the whole problem of education. One cannot therefore stress too strongly the need for attempting to make Christian India completely and permanently literate.

This could not, however, be done unless there is the provision not only for the teaching of the children but teaching the older people to read. Much effort has been expended in India in this direction but so far without very substantial results. Thousands of night schools are in operation, but the results are meager. They have as their pupils older boys and young men who have never been to school, or who failed to stay in school long enough to become literate, or who have lapsed from literacy. Perhaps the most effective work in this particular aspect of adult education has been performed by those missions which have insisted upon the vital importance of having the adult church member able to read the Bible and the hymns. It is quite possible that herein lies the very best approach to adult literacy as far as the Christian enterprise is concerned, though it would be unfortunate if what might be called religious literacy satisfied the efforts of the Christian enterprise in this field.

(2) Education of the Illiterate. When all is said and done on behalf of making India literate we must face the fact that a vast amount of illiteracy will prevail. It may be long before even all Christians can be made literate, and if the service of the Christian enterprise is to be extended beyond the borders of the Christian groups, then those forms of adult education which are adapted to illiterates must be vastly strengthened and more widely utilized. It may be said in passing that possibly the most effective wedge into service for the people generally is adult education. If the Christian forces can devise plans by which the problem of adult education of the illiterate may be measurably pressed towards solution, they will not only open a marvelous avenue of usefulness, but will render a service to rural India beyond all computation. It is another illustration of the principle

that the Christian enterprise should pioneer in technique as well as hold aloft the banner of spiritual values.

(3) Temperance. Intemperance in drinking is an evil in India, and there is a strong temperance movement setting in which has the blessing and indeed the active support of Mr. Gandhi. The attitude of the Government has been such that it is possible for the nationalists, who are temperance advocates, to charge the Government with complicity with intemperance. Probably the laws are quite sufficient to reduce drinking to at least a measure of temperance, if moral suasion may also accompany the movement. The matter is sufficiently important to receive the close attention of the Christian forces and indeed to demand their commitment to temperance reform as a major item of service.

(4) General Culture. I asked Dr. Tagore how a sound culture could be encouraged among these illiterate and often ignorant villagers, and he replied at once that it was through native forms of entertainment. Undoubtedly a considerable measure of the national culture has been passed down even to the outcastes, through the constant recitals of the great Indian epics. This practice is revealing as to the method by which a larger culture of the people may be made possible under the inspiration of the Christian thought. Unquestionably, however, the materials available in Indian culture, literature, and life should be utilized whenever possible and adapted or sublimated to the higher reaches of spiritual insight and moral enthusiasms.

(5) Provision of Reading Matter. Running through the successful strengthening of village work in all the departments of service thus far discussed, there emerges the dire need for adequate reading matter in the vernaculars. There is no phase whatever of village life either personal or corporate in which this need is not felt keenly. Provision of adequate reading matter will affect, for example, the efficiency of the schools. This supplementary reading is even more necessary than in the West for preserving facility when once acquired by the pupil and in giving an opportunity for enlarging views of village life and of the world in general. The village life is so circumscribed, the people are so ignorant that this need becomes of first importance.

In the case of the adults, mistakes have been made in trying to teach with the same textbooks that the children use. That is being abandoned, but it cannot be abandoned fully until there is provision of reading matter suitable for the adults. Here, even more than in the case of the children and youth, is the need for books that will not only enable the adults to keep up the reading habit but that will give them constant zest in reading about all sorts of interesting things that bring new views of their work and lives and that take them beyond the daily grind.

Undoubtedly the provision of reading matter has a much wider extension than at the village center. Reading in churches, in hospitals, before meetings of coöperative societies, even on railway trains, at railway stations, are all suggestive, specially for lay service and particularly for the young people who have been pupils in the Christian schools. It would be well if a "campaign" or "drive" could be organized for getting the pupils of the high schools to utilize at least their holidays, if not their spare time during the school periods, to read to those who cannot themselves read. For this kind of service there must be a constant flow of first-class material, material that deals with a wide range of topics in interesting story fashion, adapted to the capacities as well as to the needs of the village people, and in good idiomatic vernacular. The Government in some provinces has material of this sort dealing with agriculture particularly, but there is not enough of it, and it is not readily available. Two notable efforts to provide precisely for this need are illustrated by the *Village Readers* published under the auspices of the Christian Literature Society in Madras, and also by a series published under the leadership of Dr. J. M. Baker of the Baptist Mission in the Province of Madras. In the former case, half a million copies of these *Village Readers* have been circulated, but funds are limited while the need is almost unlimited. It would be desirable to have some central agency or a group working on this material constantly, probably publishing first in English and then in each language area, persons who can make proper translations, and central bodies that can publish and distribute.

(6) The Village Reader. This individual is not a new institution in India, but is by no means used to full capacity. The village teacher or preacher could be a tower of strength to the Christian movement if he made it deliberately a part of his everyday life to read aloud to those villagers who cared to come to hear him. Booklets about village problems, questions of the day, interesting stories, or about religion itself, all lend themselves to this type of service to the villager. These villagers are avid listeners and have good memories. What is read to them needs constant repetition if it is to make its fullest impression, but an unwearied and intelligent service of the village reader is one of the most influential possibilities in trying to strengthen village work. In this connection, the village library has its place. It is interesting to observe that all over India the coöperative societies and the local government boards are discussing the library as a most desirable institution for the village; but the library is useless unless the people can read or are read to.

(7) "Getting It Across." If I may be allowed an American colloquialism, I should like to use the words just quoted to enforce one of the most significant aspects of this matter of adult education. Bishop McConnell said at

the Jerusalem Meeting that he could not for a moment agree with those preachers who assumed that their duty was done when they had expressed in their own way their own thought about any aspect of truth; their duty was never done until they had actually succeeded in giving the hearers whom they were supposed to reach an understanding of the truth they intended to convey. This principle is fundamental in adult education. The failure to recognize or at least to act upon it vitiates for example a very large share of the work of "propaganda" carried on by the nation-building departments in India. It would be quite as effective to send a gramophone into a village as to send a man who merely delivers a "stock" speech and then leaves the village. In our American colleges and universities, at least, we have too long assumed that the man who knows can teach. So in adult education everywhere we still too frequently assume that the man who knows can teach. But in adult education even far more than in the education of youth, the effectiveness of the impression is vital. Therefore the development of technique is even more important than special types of devices; at any rate making the message effective must be a part of every device.

I was impressed everywhere in India with the testimony as to the dramatic instincts of the people. One wise missionary said that dramatization is the key to effective adult education of all types. By this he meant not merely the use of drama as such, though drama is good, but the idea of making all teaching of adults dramatic. Therefore visual education, the story, the parable, the epigram, the striking demonstration, the miracle, if you will,—that whole range of applied psychology that grips imagination and impresses memory is completely essential. Thus there must be constant study and experiment as how to make the Christian message effective.

(8) The Coöperative Society and Mass Education. Coöperation has been looked upon chiefly as an economic factor. It is far more than that. It is probably next to the church organization itself the most effective means of adult education at hand in India so far as the Christian enterprise is concerned. Take, for example, a coöperative credit society. Ostensibly it is an organization for the coöperative lending and borrowing of money, but it is also a potential school of honesty, promptness, thrift, mutual aid, mutual sacrifice, and goodwill. The Coöperative Anti-Malaria Society is not only an effective means of preventing malaria but also a school of personal hygiene and community sanitation. So with any form of coöperative activity. Voluntary service is peculiarly applicable in this field of adult education, both for young and for old. Indeed it is one of the essentials in real adult education, for it develops the person through activity rather than through passive listening. It fosters the spirit of service, gives the moral

thrill of real aid to other people, develops that essential of community progress, personal leadership.

Rural Organization

(1) The Principle. At first thought the attempt to correlate the agencies and the forces that may be utilized in the development of rural India may seem quite outside the territory of mission service. In some respects it is the crux of the whole Christian enterprise, because it is at this point that the impact of the spiritual and moral leadership of the Church has its most significant application, for it is here that one begins to comprehend the great end—a Christian rural civilization—and to appreciate the fundamental need of demonstrating the application of the Christian spirit at its point of greatest difficulty and potentiality, that of the local community.

(2) Coöperation. This principle has its largest applications in the general field of coöperation, both as it affects the unified work of the Christian forces, the relationship of these to the so-called secular forces, and the integrating of activities into an adequate policy and a practical program. But coöperation also has a specific application in the coöperative society, which on the one hand gathers up the common endeavor of individuals and on the other hand plays its part with other agencies and institutions in the larger program; the coöperative society also epitomizes the basic need of self-help. There is always present the temptation to help the needy, but in the long run the great contribution of any agency is to help the needy to help themselves.

(3) Programs and Policies. Rural progress is only a paper plan unless there comes to be an agreement upon policies and specific programs based both on great needs and upon study of conditions.

(4) The Application. This principle of rural organization with its accompanying policies and programs may be applied to the village, to the rural reconstruction unit, to a mission, to a province, and to India. It thus implies certain relationships on the part of missions to Government, and voluntary organizations. Relationships that grow out of a common purpose and of the vital need of coördinating all its forces and agencies that are necessary to progress.

(5) The Leadership of the Church. It is in this service of rural organization that the Church has perhaps its great unworked opportunity to place itself in the lead in civilization building, not because of its activities so much as because of the validity of its ideals and the loftiness of its principles.

The Training of Leaders

It is a truism that social progress leans on leadership. All these ranges of service culminate in the problem of leadership. The scope of leadership

is as wide as the problems of the village and training for leadership must take into consideration those who leave the village for training and return there for service; those who leave the village for training and do not return to the village itself but in their new relationships play some part in rural reconstruction; and finally those who have to be trained while still in the village and who are to remain there. The latter, of course, are lay workers and local community leaders.

It would take us too far afield to discuss this matter adequately and I shall simply make a few suggestions concerning the training of the preachers, with the observation that the same principles in general apply to the training of teachers, particularly as the teacher-preacher is so characteristic a feature of village leadership. It ought also to be observed that at present those who are responsible for the training of leaders have apparently given more thought to the specific needs of the village and how to meet them through the trained teachers than they have to the possibilities of the preacher as a village leader.

(1) The Training of the Village Preacher. There is general agreement that at present the preachers designed for village work do not have the training that gives them an understanding of village problems and how the Christian teaching may be applied to those problems. Suggestions for improvement are appropriate here.

The village preacher should have a rootage in some practical function. To use an old and familiar analogy, "He must be a tent-maker before he is a missionary." True, many feel that a "side line" of this sort is likely to depreciate the energy and single-mindedness of the preacher. What was undoubtedly meant by this suggestion is that the preacher should not be merely an exhorter, for his message is not effective unless service accompanies it and unless there is manly competence back of it. One missionary of long experience in village work urged that the village preacher should have training in first-aid and in nursing; and it was generally agreed that some knowledge of coöperation, of adult education, and of village problems generally is indispensable. If every preacher in the Indian village were a handworker it would be for the good of his own soul as well. As an exemplar, his power would be vastly increased.

The preacher, however, is after all a spiritual technician. He must know the human soul, for he is a physician of the soul. He is a teacher of the application of religious truth to both personal and community life. There is a unity of preaching and service, but with service first and preaching as an interpretation of service.

In the training of the village pastor, there should be adequate attention given to the concrete problems of village life. Indeed, it would be most

helpful if in the training there were different projects assigned to students, just as in the training of teachers, but along the lines of Christian character building, Christian community building, and the moral problems of children, youth and adults, as well indeed as in some of the major issues that arise in building a Christian civilization. The preacher should not only know what constitutes the abundant life but how to secure it. He needs to be alert with respect to the moral and spiritual values in all the processes of rural reconstruction.

Is there good reason why village preachers and village teachers may not be trained in the same institution? Not that the courses would be the same, but the tasks of the two are so nearly identical over wide areas of their service that it seems a waste of time and energy to multiply institutions.

One of the missions has planned for a two weeks' specialized training course for village preachers. There can be no doubt that "refresher" courses should include not only spiritual refreshment and evangelistic method, but also an interpretation of the problems of the village from the Christian point of view. It is evident everywhere that perhaps the great triumph of the Christian message in the village is the abolition of fear and the substitution of love and faith and confidence in a good God.

The lay-worker has his place in the village, and if the Indian Church is to become a truly missionary Church it must train and direct the work of both men and women in distinctively Christian service.

(2) The Christian Middle School. At present the Christian middle school has less influence upon village life than it should have, although its importance in training those who will stay in the village is being increasingly recognized, and its methods adapted to this need. The almost universal testimony is to the fact that the boarding school, especially if it emphasizes English and gives the conventional course of study, soon begins to wean the boy away from the village. There are many schools in all parts of India where the sincere intention is to keep close to the village life, and this fact is one of the most encouraging aspects of Christian education so far as rural reconstruction is concerned. Undoubtedly the middle school must furnish a part of the ladder by which the boy and girl can climb into the higher reaches of education, but it must find a way of catering chiefly to those who are to remain in the village. It must build on the primary school a distinctively vocational course, vocational in no narrow sense. It will have to be the main reliance for an adequate training for permanent life in the village.

(3) The Christian High School and College. Not a few educators are stressing "agricultural bias" work in the high schools, and not a few schools are offering agriculture. There is danger here in defining agriculture too narrowly. Purely from the pedagogical point of view there is patent excuse

for introducing the study of the soil and of cultivated plants and of domestic animals into a school curriculum, because of its unquestioned value in vitalizing the study of science. But important as this material is, the social, economic, and cultural aspects of village life are of even greater importance and are of equal educational value. Every high school should offer, and some should require, the study of the Indian village in the various aspects of its problems, and so far as possible bring the student into actual contact with these villages in the field.

What has been said of the high school is equally true of the college. The Christian college in India has a unique opportunity. From the Christian colleges, if from anywhere, should be coming a stream of young men and women consecrated to village work, versed in village problems, trained in village technique and ready to sacrifice,—true missionaries of the new day for rural India.

Burma

In so far as general principles are concerned, the recommendations of this report are intended to apply to Burma as well as to India. In many ways, however, Burma has different backgrounds, and doubtless in practical missionary work certain conditions have to be considered in Burma that do not hold for India.

In considering the service of economic relief, for example, it is probably true that the problems of the cultivators are not quite so difficult as in India. Some of the social handicaps of India are not found in Burma, especially the caste system. On the other hand, in matters more definitely religious, perhaps the difficulties are more serious than in India. Buddhism is even more impervious than Hinduism, and at present there are no signs of a strong tide toward Christianity. The work among the Karens is, however, one of the most remarkable achievements of Christianity in Asia. The plan of a Rural Reconstruction Unit is sound for Burma, but in the Buddhist villages there is not always a nucleus of Christianity around which to build a program.

A short time ago the Burma Christian Council made a survey of Christian missions in Burma, and a few facts gathered from the report will be of interest. Burma has a population of something over 13,000,000, about 85 per cent. of whom live in rural districts. There are in the country 35,000 rural villages, 85 per cent. of the population are nominally Buddhist, although, as in India, animism prevails far more widely than the religious statistics would indicate.

Of the 500 foreign missionaries about 85 per cent. are in evangelistic and education work, the number being nearly equally divided between the two

Artist of the Good Earth

by ARTHUR T. MOSHER

STUDENT VOLUNTEER MOVEMENT
156 FIFTH AVENUE, NEW YORK 10, N. Y.

THE DYNAMIC OF TODAY'S STUDENT GENERATION CAN SERVE A BILLION FARMING FOLK IN CHRIST'S NAME, IN RURAL MISSIONS

ARTHUR MOSHER
(He took his family to live in a primitive Indian village, there to live that of which he writes.)

Around the earth today one out of every two gainfully employed men is a farmer. He may be living in the valley of the Ganges, plowing two and a half to three acres with a little wooden plow and raising barely enough food to keep his family alive. Or he may be living in Kansas, raising eight to twelve hundred acres of wheat, riding a tractor and securing an income sufficient to provide amply for his family in every way. He may be living on the coastal plain of North China cultivating the few acres left to him by his ancestors, or in Central Africa where there is more land than anyone wants to use and he can move from plot to plot as he chooses. He may be trying desperately to keep the soil in place along the banks of the Rhine in Germany, or on some steep hillside in Switzerland, Italy, the Himalayas, or the hills of South China. Or he may live in the valley of the Nile, where each year the river floods his acres, refertilizing them. Wherever he lives and whatever his methods of cultivating the land, he is a farmer.

Because he is a farmer, certain attitudes characterize his outlook on life. He deals constantly with the processes of life—birth, reproduction, death; with the impersonal forces of nature—the seasonal rainfall, shifting temperature, insects. He thinks in terms of the continuity of life. He is not eager to take chances.

Rural heartbeat

The mission of the Christian Church is increasingly among such rural people. It is a commonplace that the religion of Jesus Christ applies to every phase of the life of man. In the countryside this means that being a Christian has definite implications for the attitude of a man toward his land, his profession, his livestock and the social life of the community. It is the task of Christian missions to make these implications explicit and to introduce to rural people the Christ who could sum up the law of the prophets in one great commandment, and who would then go about the hills of Galilee and Judea living out the implications of that commandment in every small detail of life.

Some rural missionaries are ministers, some are doctors, some are agricultural experts, and some are counselors in home and family life. It is obvious that the background and training of each differs, yet it is valid to put all into one group and call them rural missionaries, because what they are trying to produce is *a Christian fellowship in a countryside,* a fellowship in which all individuals will realize the implications of Christian living for the varied life of the rural neighborhood.

If this integrated discipleship is to result, it is obvious that a great deal of integration must be achieved within the minds of the missionaries themselves. The great need is for rural missionaries who at heart are countrymen, who would like to help in the task of presenting Christ to the countryside.

This, then, is the first important fact about the rural missionary—that whether his specialized training be in agriculture, medicine, home and family life, or in the ministry, he is dealing primarily with people who live upon the land and he must succeed in so integrating his task with that of other missionaries that the result can be an integrated Christian discipleship.

I decrease: fellowship increases

It is the local Christian fellowship which is important rather than the missionary and his co-workers. To an extent the missionary will always remain an "import." To really become a part of the rural community in which he works, he would have to be a farmer there, earning his living from the soil. But if he realizes he is an outsider, present as an outside friend, he will utilize only those methods which can be successful in building up an indigenous Christian fellowship within the neighborhood.

The Christian program in rural areas cannot be carried entirely by professional workers. The population is too sparse, the people often too poor; besides, it is part of the Christian gospel itself that every person shall take responsibility for his share of the common life. If the rural missionary understands that his task is to introduce a spirit and to help people to develop techniques for expressing that spirit in the life of their community, he will depend upon the volunteer help of the people not only for carrying on the program, but for determining what the program is to be. He must not be interested in receiving credit for what is done. He must go in and look at the problems of the neighborhood through the eyes of the people, to see what their needs are and to help them to develop means for dealing with them.

In the years to come every rural missionary ought himself to live in the rural community in which he works. The *rural mission doctor,* working in a particular neighborhood day after day, month after month, ministering to the health needs of the people, is deeply effective. The *ministerial missionary,* if he lives in the same neighborhood for a year, joining with the people in their daily tasks, learning intimately the home schedule of operations, attending the local market day, entering into the festivals and ceremonies of the village, is in a strong position to interpret the Christian Gospel to the countryside as a whole. The *agricultural missionary* who farms a small bit of land himself, learns to use the implements the people use, watches the seasons, notes people's behavior when prices change or insects invade a field or the rent collector's visit is imminent—such a man places himself in a position to fill his rightful place in the proclamation of the Gospel to these people.

Task for an artist

Life in the countryside is not simple, and the rural missionary, regardless of his specialized training, must be an artist, not merely a scientist. What he recommends must be scientifically correct, and in order to have a program which is sound for rural people he must be highly trained in some specialized field; but in the last analysis, his task is to reach the human heart, and that is a task for an artist.

Want to be a rural missionary? Lay and ordained rural missionaries should major in general agriculture, agricultural education, home economics. Teachers of agriculture and home economics are greatly needed.

Suggested Courses in Preparation for Rural Missionary Service

	Semester
1. *Rural Sociology*	
General Rural Sociology	1
Rural Social Organization	1
Town and Country Relationships	1
Methods and Practice in Rural Community Survey	1
Rural Recreation	1
Music and Dramatics or Rural School and Church	1
Village Life in Foreign Lands	1
Rural Health and Welfare	1
Rural Social Psychology	1
The Rural Community. The Family	
2. *Rural Economics*	
General Agricultural Economics	1
Farm Organization and Management	1
History of Agriculture and Agrarian Movements in U. S.	1
Theory and Practice of Cooperative Enterprises	1
3. *Home Economics*	
Diet and Food Values	
Clothing and Sewing	
Child Care	
Family Budgets	
The Home and Family Life	
4. *Rural Education*	
Educational Methods	1
Educational Psychology	1
Philosophy of Education	1
Vocational Education in Agriculture	1
5. *General Agriculture*	
Soils and Crops, including Plant Breeding	
Dairying and Animal Husbandry	
Poultry	
Horticulture and Vegetable Gardening	
Plant Propagation	
6. *Cultural Studies*	
Literature of Rural Life	2
Philosophy of Rural Life	1
Rural Literature of the Bible	2
Christian Ideals for Agriculture and Rural Life	1
Art of Rural Living	1
7. *General*	
Extension Programs and Techniques	2
Club Work for Boys and Girls	1
Courses in Natural History	
Handicraft	

How Missionaries Are Appointed

In Summary: the process of selecting and guiding the training of a candidate usually extends over a period of months or years somewhat in this order:

First contact—getting acquainted with the board.

Collecting information about the student's background, convictions, and abilities (by questionnaire, correspondence, interviews).

Formal application by the student for missionary service.

Health examination (some boards require a mental as well as a physical examination).

Formal consideration of application by candidate committee of the board.

Guidance in final preparation, directed towards a specific field of service.

Commissioning service, or formal appointment.

Departure for the field.

types of service. There are nearly a thousand Protestant missionary schools. There is a Christian community of over 200,000. There are Christians in less than 2,500 of the 35,000 villages or 7 per cent.; nearly the same percentage as in India. The agricultural school at Pyinmana already proves the importance of that type of work.

CHAPTER V

THE RURAL RECONSTRUCTION UNIT

THE All-India Conference on Rural Work, held in Poona in April, 1930, included in its findings the following resolution:

This Conference is of opinion that the Rural Reconstruction Unit offers the most natural and practicable plan for the expression of Christian ideals and the building of a new rural community life. It therefore recommends that every mission in India should start one or more of these units as soon as possible, regard being had to caste, the attitude of the people and other considerations that might affect the success of the venture. We strongly emphasize the importance of introducing the full program of rural service at the start, but we recognize that this may not be possible in every case and we therefore suggest that where the full program cannot be introduced at once that a start be made with such specific measures as are practicable. It is our view that these rural reconstruction units can be started with little, if any, extra expense; and in serving the two great purposes of demonstration and inspiration they will go far to build a truly Christian rural civilization.

This central principle of establishing local units of organizaton of the agencies of rural progress was discussed at every opportunity on the Indian journey, and became the very core of the splendidly constructive planning at Poona.

It is to be observed at the outset that the Rural Reconstruction Unit is not merely a device. There is involved in it a fundamental conception of rural progress—the community idea. The community idea is based on the principle that all the people and all the agencies in a given local area should mobilize all their powers and all their interests for the common good of the entire group. This idea is spreading rapidly all over the world as the basis of the most significant and effective type of organization for the rural advance.

It could be earnestly wished that the words "rural community" might be freely used in India, to describe this crucial method of rural development —the organization of true local communities. Unfortunately the word "community" has come to be associated with the communal spirit and the various antagonistic groups arising out of religion or caste. It is to be hoped that eventually the full meaning of that significant word "community" can be saved for and applied to the basic needs of the new rural civilization of India.

So it was agreed at Poona that the phrase, "rural reconstruction unit," which was coined originally by the Y. M. C. A. but has become general in India, for the present at least should be used as the designation of the em-

bodiment of the community idea. Fortunately it carries in itself both the idea of a real community and the attempt to recover the old local unity that was believed to exist in the ancient Indian village. It stresses the local area as the key to a successful prosecution of the task which lies ahead of rural India to reconstruct, rebuild, re-form its village life, on new lines and with a new spirit. The structure of the old village has broken down. The new purpose is to reconstruct on new lines, with a new unity and dignity, to establish a new social integer that shall remain.

Definition of a "Rural Reconstruction Unit"

The Poona Conference stated that:

> A rural reconstruction unit is a group of contiguous villages, perhaps ten to fifteen in number, in which as full a program as possible of rural reconstruction service shall be made available to all people. All agencies for educational, health, economic, and social progress will be urged to pool their efforts through some form of community council, in an attempt to get the people to coöperate in building a new type of Indian rural community. The Church must lead in the endeavor to make the enterprise thoroughly Christian in spirit.

The rural reconstruction unit is, therefore, first of all, an area of concentration of the whole range of service for all the people of an area, small enough so that the individual may still feel that "he belongs," and large enough to afford eventually all the aids that modern civilization can contribute to the uplift of human beings.

I thoroughly approve the findings of the Poona Conference on this unit plan and cordially endorse the emphasis placed upon it and the expressed hope that every mission in India will speedily undertake to organize at least one unit. In this chapter the main contribution I can make is to call attention to some of the questions that may arise in prosecuting this plan and to some of the implications of the unit as a main feature of the work of Christian missions in rural India.

Without attempting to follow the ways by which the unit idea may affect the different types of village service described in the last chapter, attention may be called to a few major features of the centralized plan as they bear upon village uplift.

The Community School

Probably the real nucleus of the rural reconstruction unit is the community school—a school which shall give the village boys and girls an education of the sort that fits them for life in the village. The school must impart as wide a range as possible of rural knowledge and assist the pupils in the acquirement of the various village skills. These schools must minister

to adults as well as to youth and must be true centers for the educational life of the entire unit. The Fraser Commission sufficiently emphasized the place which the community school should occupy, and scores of schools in India are making an effort to develop in this fashion. The success of the community school, however, will be greatly enhanced if it can be set at the center of a rural reconstruction unit.

It would be unwise to lay down too arbitrarily the specifications for such a school, and opinions will differ as to the standard courses to be maintained. Doubtless, in this case as in all others in India, local needs and circumstances and further experience will have to determine these points. But I should like to urge upon the attention of the missions the following suggestions:

(1) That the work be in the vernacular, possibly with sufficient English to give the pupils a speaking knowledge, and hence taught by the direct method.

(2) That it be preferably a day school, with a concession of boarding facilities if absolutely necessary in order to secure the regular attendance of pupils for a stated and adequate period.

(3) That it be designed for girls as well as for boys.

(4) That it be of middle school grade, but with main emphasis upon rural knowledge, both technical and cultural, and considerable practice in rural skills. It should have something more than merely *rural bias* courses. The project method would be used wherever practicable.

(5) That a two-year course should suffice, but there should be shorter courses for older boys and young men. Indeed, every possible device should be utilized to reach all available persons, even to the extent of courses of one week.

(6) That a parcel of land for demonstration, as well as for laboratory purposes, should be available.

(7) That adult education should be a major feature of the school, which should become the great center of activities and stimulus for all forms of education in this rural reconstruction unit, in conjunction, of course, with the coöperative society and the church.

Obviously, such a school must be fitted intimately to the village schools and may also be the center of supervision of the village schools. Whether the village schools can be given up, and the pupils sent to a central school, is still a debatable question in India.

The Coöperative Society and the Unit

Organized endeavor is the life-blood of rural reconstruction. Education must be the guide, but nothing done for the people will suffice for real prog-

ress unless they themselves do for themselves. No emphasis upon the value of the coöperative society is too strong.

Whether the coöperative society should be of the all-village type, with a wide range of purposes, or whether there should be a group of single-purpose societies, is now under experiment in India. The European experience is in favor of the single-purpose society. On the other hand, under the Indian conditions of illiteracy, ignorance, poverty, inexperience, the multi-purpose society is worth a long trial. Indeed there is no reason why both types of societies may not be tried within a rural reconstruction unit; the multi-purpose society for the hamlet or small village, the single-purpose society for the larger village.

There are manifest advantages in the rural reconstruction unit as an area of supervision of coöperative societies. It is generally admitted that the inspectors of the coöperative societies have altogether too many villages to inspect, and must, therefore, neglect the educational work, such as the constant training in coöperative methods, the correction of wrong ideas and practices, the lack of which is almost universally given as the reason for the failure of coöperative societies where they fail and the reason for success where they succeed. A group of societies can be much more closely watched; there can be a wider range of service from the central bank given to them; there can be set up a legitimate competition between the societies for efficiency; and coöperation in marketing and the purchase of supplies can much more easily be effected within a group of contiguous villages than if they are scattered over a wide area.

Industries in the Unit

Those who are studying the industrial situation in India place strong emphasis upon the possibilities of developing local industries, especially for the processing of soil-grown products. It is suggested that the rural reconstruction unit is a large enough area of the operation for such concerns. It is also worth considering whether the work of the artisans of the villages cannot be pooled in some coöperative fashion within the rural reconstruction unit. Mr. Gandhi has emphasized spinning and weaving as essential to the economic life of the Indian village, but there is reason to believe that a much wider range of choice of occupations for idle time should be available, partly to cater to the differing tastes and capacities of the villagers, partly to take advantage of the craftsmanship of the artisans, partly to meet more numerous needs of consumers, and partly to attempt to supply to a larger degree the local needs of the people themselves. The organization of local industry on the unit basis would aid in the effort to make the village artisans more efficient, as well as to train for industry

both village boys who are to remain in the village, and those who desire to leave.

Other Economic Service

In the field of agricultural production government aid should be secured for intensive work. Though the government departments of agriculture are usually undermanned there is a growing recognition that their work is too scattered, and there are already movements in the government departments looking toward concentration. An agricultural missionary can be of the very greatest service in these rural reconstruction units, and the coöperation between him and the government officials should be close and constant. He would especially help in training boys who have passed through an agricultural course and still live in the village, as local demonstrators. There should be in each rural reconstruction unit a band of these younger men who are actually at work as cultivators, but who have had training for village life. They should be encouraged constantly to carry on under direction a measure of educational work on behalf of their fellows.

An Ideal Area for Preventive Medicine

The work of mission hospitals is beyond praise and they should be multiplied by tens and by scores. There is perhaps no field of missionary work in all India that should appeal more cogently to givers than this work. But the hospital is not enough. Preventive medicine is, if possible even more important. The "cleaning up" of the village, the practice of personal hygiene, the service of trained mid-wives, the accessibility of a good dispensary, to say nothing of aid to all those who are ill or injured, are essential accompaniments of the hospital in this service of healing. Nowhere in all India is there an area adequately served in this fashion.

The medical missionaries are quite alive to this need, and their recent report on medical service in India places particular emphasis upon rural work. The Committee of the National Christian Council which has recently published a survey of medical missions in India say that the "greatest need of the present time is that of the rural areas," and also that "with increased staff and equipment the hospitals could do much more than they are doing." They lay special stress on preventive work and indicate the lack of that type of service all over India.

A most suggestive proposal by one of the committee is for a "P. T. S. Center," or for a Center for Propaganda, Treatment, Survey, in which, working out from a dispensary, the physician will visit surrounding villages and not only treat disease but carry on educational campaigns in the families and the villages at large with respect to prevention of disease. At the same

time he will make a careful record of conditions, and this survey record will be as complete as his clinical registers. This suggestion for a P. T. S. Center seems to fit perfectly the plan for a rural reconstruction unit. The logical outcome of this work would be the maintenance of a hospital which would serve a considerable number of contiguous rural reconstruction units.

Play and Recreation Fostered by the Unit

Imagination kindles at the mere mention of the possibilities of the rural reconstruction unit as an area of all sorts of recreative activities, the employment of a specialist at the center, the opportunity for *melas* or similar festivals and celebrations at the center, the mingling of villagers from different villages, the opportunity of the center to be a source of supply of good dramas, and of lantern lectures and entertainments, the sending of the gramophone to villages. All these and many other devices for the entertainment and the continued culture of the people can scarcely be developed through scattered and widely separated villages. The work must be centered and made effective by intensification.

The Unit Essential in Adult Education

A comprehensive plan of adult education can also with difficulty be made fully effective apart from some such unit of local organization as is here under discussion. But success depends in turn upon a proper functioning of the central or community school. For the community school is not merely a school that brings community methods into the schoolroom, develops there the community spirit, uses the community as a laboratory for its pupils. The community school is a school for the whole community. In the rural reconstruction units in India the community school must pay as much attention to the youth out of school and to the adults, both men and women, and to their continuing education, as it does to the pupils in the schools. For this school the village primary schools are organic in the scheme and really part of the community school whether or not they are actually administered from the central school. Thus the community school literally implies that the whole community is kept at school. It is not merely a school with a community outlook and atmosphere, but it is a school that will actually give continuing education to all the people in the community. The community school obviously involves an entirely new educational technique.

The Church as the "Central Driving Force"

Should the real center or core of this area work be a central school, a coöperative society, or a community *panchayat?* Let us rather say that it

should be all of these, each the center for a particular type of service. But as Mr. Hodge has pointed out, the supreme need is for some "driving force," and this should unquestionably be the Christian Church. Here again the advantage of the rural reconstruction unit comes to the front. The dynamic of the service motive, the emphasis on character, the stress upon Christian coöperation and human welfare,—all these things that contribute to the genius of rural reconstruction—are peculiarly the possession of the Church.

The rural reconstruction unit apparently lends itself also to a more intensive evangelism, which can be not only directed from this central source but much more practicably applied, as day after day the villages surrounding the center are brought within the sphere of influence. Church supervision, too, or at least the care and nurture of the Christian groups in the villages if there be no village church, can be much more effectively carried on.

There is the possibility of some sort of central church, especially in those areas where the number of Christians in the villages is too small for the organization and the maintenance of a church. But even in case there are numerous village churches in the unit, the advantage of a central gathering place which shall command the imagination and dramatize the loyalty and the fraternity of the Christian people of the whole area is a rather inviting prospect.

One question that perpetually arises is whether the service within the area shall be for the Christian "community" only, or for the whole village. This is a highly practical and important question, for it is a characteristic situation that the Christian group in a village form practically a new caste, and that "the Jews have no dealings with the Samaritans." The principle would seem to be clear, that the service should be for the whole community. It is important to establish and maintain contact between Christian and non-Christian, for both will be incited to live better, and better to understand the mind, the motive, and the spirit of Christ. There is a growing conviction among the missionaries in India, that Christian service must be for the whole community, and that the full program of this service can be at least in its elements "put over," provided the effort is evidently sincere in its desire to help and not merely "bait" or "propaganda." Concessions may have to be made to actual situations and the wisdom of those on the spot must decide.

But the Church Must Not Do It All

There must be a self-denying ordinance for the mission and for the church. The coöperation of schools, of *panchayats*, of coöperative societies, and

other indigenous voluntary organizations, as well as of the government departments of agriculture, education, health, veterinary, forestry, and of course of the district and *taluk* boards, is organic and indispensable in the plan for a rural reconstruction unit.

The Agencies of Service in a Unit

To illustrate the resources, either actual or potential for service in a rural reconstruction unit, here is an incomplete list of functionaries and agencies that have contributions to make to community welfare:

The Church
- The Preacher
- The Preacher's Wife
- The Supervising Pastor

Foreign Mission
- The Missionary
- The Missionary's Wife
- The District Missionary

The School
- The Teacher
- The Teacher's Wife

The Hospital
- The Doctor
- The Nurses
- The *Dais* (midwives)
- The Dispensary
- The Compounder

Local Community Organizations
- The Village Coöperative Society
- The Unit Central Bank
- The Boy Scouts
- The Girl Scouts

Local Government
- The Village *Panchayat*
- The Unit *Panchayat*
- The Rural Community Council
- The *Taluk* Board
- The Village Headman
- The Village Writer
- The Coöperative Society Inspector

Government Departments and Agents
- The Department of Education
- The Department of Health
- The Veterinary Department
- The Forestry Department
- The Department of Agriculture
- The Government Farm
- The District Commissioner
- The Revenue Officer
- The Settlement Officer
- The *Patwari* (appraiser)

The Minimum Plan

This discussion of the possibilities of a rural reconstruction unit may seem theoretical, discouraging, even appalling. But if the idea of the rural reconstruction unit is fundamentally sound, the procedure is to do what can be done with the resources at command and then add to them as rapidly as circumstances will permit.

The minimum requirements for organizing a rural reconstruction unit may be put somewhat as follows:

(1) The selection of the group of villages as the area of the rural reconstruction unit.

(2) The determination of a center for the unit, which might be the mis-

sionary's home, but would preferably be a good school, either a fairly strong village school that might be expanded, or an existing middle school.

(3) The organization of a rural community council or local development board, comprising the real leaders of the group of villages.

(4) The selection of a community secretary who can give part-time work on behalf of the new unit.

(5) The encouragement of coöperative societies and government departments to do intensive work in the unit.

(6) The strengthening of the evangelistic work and of religious education through concentrated effort and better supervision of the Christian groups.

(7) The strengthening of village schools and as soon as practicable the organization of a true community school.

(8) If a hospital or dispensary is available, the gradual extension of its facilities to all the villages in the unit.

(9) A campaign of adult education, on a basis of coöperation of all available forces, and on as wide a front as possible. The objective should be the improvement of the conditions of all the people within the unit.

The Range of Service

The whole range of village uplift service for all the people of the area is always the ideal, but its immediate impracticability in any case should not delay unit work. The thing of chief importance is to choose the area and to begin to apply the idea. The mission could set apart one man and his wife as the leaders, and with the aid of a well-chosen rural community begin operations. This missionary might be connected with a school already established that would serve as a future community school, or he might be a district missionary who, for the purpose of this experiment, is given a rural reconstruction unit as his area of operations, with the broadest possible program of evangelization back of him.

The Choice of an Area

It is important to choose the area carefully and some study of local conditions and prospects would be indispensable. However, it would be unfortunate to delay the beginning of a unit until exhaustive scientific studies had been made. These might come later as bases for future units. The great thing is to start.

How Many Units?

How many areas should be started? At the Poona Conference it was urged that each mission begin as soon as it has a rural reconstruction unit. India needs the experience that will come in developing these units. A

going project of this sort will tend to gather up the experience of the mission and to coördinate its activities and direct its thinking.

The Rural Center

In the rural reconstruction unit there will eventuate at the center a group of buildings which will house the church, the school, the coöperative bank, and perhaps other agencies. In this center, too, will reside the persons who must be the servants of these agencies on behalf of the villagers in the unit. Now these buildings and their surroundings ought to be models of cleanliness, fresh air, and reasonable comfort, but they should not be extravagant nor so outstanding in their differences of cost and architecture that they seem exotic and foreign.

The Caste Movement and the Rural Reconstruction Unit

Perhaps the most promising area in which to introduce the rural reconstruction unit is in those missions where the so-called caste movement is getting under way, where whole villages irrespective of caste are being baptized into the Church. Here, at the very outset, the rural reconstruction unit could be established with the largest hopes of success. With the caste lines broken down there is at once an immense advantage. In addition, there will be more local funds for enterprise, probably better leadership, and certainly more incentive among the young people to get an education which will fit them for a better life in the village itself.

Voluntary Service

Village uplift in general is dependent upon local leadership, and one of the main values of the coöperative societies and of the rural community councils is to develop this leadership and to give it opportunity to function. It means careful selection of possible leaders, giving them something definite to do, inculcating the service spirit, and assuring a coöperating goodwill, and constant training, both through practical work and group teachings.

Coördinators of Service

It is possible that eventually the Government will provide an official who will be a coördinator of service in small areas, either in districts or in *taluks*. Pending any such development the rural community council will have a secretary who will serve to coördinate. Whenever there is a well developed system of coöperative societies in a unit, this will be a channel through which government activities can function. In the early stages of the unit plan the missionary himself may be the coördinator. In this connection attention should be called to Mr. Braynes' plan for village guides.

He evidently had in mind a coördinator, who might more properly be called "the unit leader." The service of these leaders is well described by Mr. Brayne and makes a most suggestive outline for the work to be done in a rural reconstruction unit.

Village Competition

In the rural reconstruction unit, the village must be highly developed as a neighborhood unit. Village patriotism and village pride are good assets, and can be used to the advantage of the unit as a whole by stimulating rivalry or competition between the villages for the best progress during a given period. Anything of this sort should be very simple and easily judged, but it should mean real progress and a premium should be placed on maintaining progress, on continuance in well-doing.

Working Units

The main criticism upon the rural reconstruction centers now in operation in India is, that they don't breed! If the reconstruction unit is to prove its value it must be multiplied eventually a thousand times. Indeed, it must become the characteristic feature of rural organization in India. This discussion about strengthening village work and especially the argument for rural reconstruction units may give the impression of the need of much machinery, of numerous personnel, and of greatly increased costs. There is no disguising the fact that, if the Christian mission is to take the village problem seriously, it will cost in men and money, but in the villages themselves the very essence of success is simplicity, the minimizing of organization, and the emphasis upon personality and identification of the worker with those he seeks to help. And it must be inexpensive. Only experience will indicate the standard machinery and financial need for the unit, but there is no use in making a plan that cannot be widely and easily used all over India.

Training Units

However, there should be developed as soon as practicable in each language area at least one training unit. The Y. M. C. A. already has one or two of these and is planning another. There are several missions already splendidly equipped for this service. The purpose of the training unit is to surround a school designed to train village teachers, preachers, and other village workers with a successful piece of area work which will serve as example, demonstration, and laboratory for the students. Clearly the training unit will have a more elaborate equipment in many ways than will the working unit. It might well possess a model village in which to house its school, including

a model school, a model church, a model community hall—all "model" in the sense of being the result of well-considered plans, good structures, yet still within the range of the average rural reconstruction unit. This training unit could also be the headquarters for whatever work is to be undertaken in multiplying working units.

The Training of Village Workers

If the rural reconstruction unit is actually to be made the basis of the new village work in India, immediate training of village workers who understand its meaning must have attention. In this endeavor coöperation among the missionaries is absolutely essential to avoid duplication and overlapping, and to secure the advantages of a common enterprise. It is important that the whole conception of the rural reconstruction unit shall be as completely a part of the training provided as is the course in methods of work.

An Outlet for Trained Young People

One of the advantages that is likely to accrue from the rural reconstruction unit is that it may make a more effective appeal for the enlisting of well-trained youth than does the village service at present. It is probably impracticable to suggest that any number of college or even high school trained young people will care permanently to live in the small village, and there is probably little scope for any number of such workers. But this group of villages, with its opportunities for specialization, for living together with several other workers in a center, for the zest of working out a plan of service for the villagers of India that contains all the elements of national reconstruction, for the need of the best thinking and the most skillful development of technique—these may make a real appeal.

Reappraisals

Just as a survey is the first step in determining the boundaries of need and the activities to be inaugurated within a rural reconstruction unit, so there should be occasional and perhaps stated reappraisals of the work. The plan is more or less experimental and calls for genuine study as it progresses.

Extension or Concentration?

At the outset of a consideration of such an aggressive program of rural work in India as is implied by the recommendations in this chapter, one immediately discovers two lines of thinking and of possible procedure. One is exemplified by the recommendation of a brilliant and devoted young British missionary who, after a keen survey of the situation and a moving

analysis of the need, urges upon the missions "the steady and systematic occupation of all the unoccupied areas within the next thirty years."

It is most difficult to resist the call to a campaign of extension on a wide front, the demand for a crusade for the early capture of village India for Christ. Indeed, the new caste movement in South India, to say nothing of the existing mass movement among the outcastes all over India, may gather such force as to dominate policy and compel the missions to utilize every ounce of their strength and every penny of their resources in the effort to shepherd the new hosts of converts. But I confess I came out of India with the conviction that concentration is the word of command to the missions in rural India, and for the following reasons:

(1) Quality is more important than quantity. This dictum may be applied with special emphasis to educational service, because eventually the educational work of the Church must be compared with the educational work of the Government, or of other Indian agencies. But it is also applicable to religious education and the formation of the character of the Christian people. It is a long and arduous process to bring these masses out of animism into the freedom and joy of Christian life. One good Christian is worth ten nominal Christians.

(2) When work is scattered it is difficult to apply the wider gospel. Inclusive evangelism can best be made effective in group life.

(3) The demonstration of the Christian method of redeeming society is more hopeful in areas of concentration than through miscellaneous and widespread activities, and especially in this way can the missions endeavor to demonstrate the occupation of areas of life by the Christian spirit, in order that the Indian Church may be the better prepared to occupy geographical areas with a fit and proved technique of both social and personal redemption.

(4) There are great values of concentration as a general principle. Concentration itself has driving power. The moment you begin to insist upon quality and raise standards, you set at work the forces of ambition, you get individuals to stretch themselves. If you study technique and seek the best methods, you find it constantly easier to get the work on a good and permanent basis. Concentration gives a sense of power and efficiency. A small but highly efficient Christian church, with a wide range of effective service to the community will have eventually far greater influence in India than a church of ten times the numbers, but diffuse in its activities, not too effective in its methods, in a sense always on the defensive. The way to a large church of power is a small church of power.

Concentration does not necessarily always mean the reconstruction unit. There are missionaries in India who believe, for example, that the

missionary forces should concentrate on evangelism. Of course, if evangelism be defined in its narrow and more original meaning, in practice the missions have gone far beyond that. There are today 1,200 missionaries in India in educational service as compared with 2,400 in evangelistic and pastoral service. However, defining evangelism in the broader sense, it is still a fair question whether the missionary forces should not give themselves to this one type of work. Or, if that seems too narrow a field for concentration then there may be an argument for specializing in certain types of education as, for example, in making the Christian college a unique and particularly powerful institution. Or the missions might say that, in view of the importance of adult education, they could well concentrate there, especially in adult religious education. Or a particular mission might, in addition to evangelism, concentrate on the ministry of healing.

The individual, particularly the specialist, may be encouraged to try out his methods fully and adequately. In other words, a mission may profitably intensify one or more types of service and become distinguished for its effectiveness therein. But some form of concentrated effort is in the long run worth more than expansive methods. Concentration on a few lines of work by each mission is good even if not all the wider ranges of service are developed; and certainly is better than ineffective work over a wide geographical area.

Yet it is significant that in India, as at the Jerusalem Meeting, this method of local area work was made central in the picture of the rural service of the Christian mission. It is not to be supposed that this fact implies that no other method is worth while. It should be clearly understood that the rural reconstruction unit is believed to be the most effective means of concentrated effort, and that concentration is vital to the largest contribution of the missions as well as being sound social philosophy. It is no doubt true that much progress would result if missions would extend and strengthen their service in ways described in the last chapter, by whatever method seems best. The virtue of the reconstruction unit is in the proposal to gather up the entire range of service in the attempt to bring a better civilization, and in the assumption that this process can be performed with greatest effectiveness by the projection of a full program for the local group.

It is also to be observed that if the local unit idea has the merits here claimed for it, it is applicable outside mission and Christian circles. That is entirely true and that is one of its main elements of strength. Precisely the fact that it is believed to embody a sound principle of social organization for rural India, in part constitutes its validity. The idea should be used by government and by voluntary agencies, as well as by the church and the missions.

The peculiar merit of the reconstruction unit for missionary use lies in this: that the whole process of attaining a Christian world is to infuse the Christian spirit and demonstrate the Christian method, with respect to all activities that promise a more abundant life of body, mind, and soul. Christian progress is hopeless unless sound economic and social law is observed, just as any civilization is inadequate that fails to embody the essential spirit of Jesus and to secure for all the people the type of life He wants His followers to possess.

"With shortage of staff and money, the temptation has always been present to abandon parts of the district and concentrate on the more promising parts. I regard this as utterly unsound, and will never be a party to it. It is far better to advance a short way on a broad front than make model villages here and there and leave the rest in their pristine squalor." This statement by Mr. Brayne was sometimes quoted to me as an objection to the idea of a rural reconstruction unit. I see no conflict. Mr. Brayne began with his whole district as the area of his operations. I am confident that if in this district he had from the beginning built his machinery on the basis of rural reconstruction units, the work would have had a much better chance of surviving when he left.

If any mission has the resources for organizing an entire political district so much the better. But this organization should be a group of rural reconstruction units. Practically, however, in most cases any one mission will do well if it can make a good start with one unit, and then multiply units as rapidly as possible. On the other hand, if the Government itself proposes to develop its services along the lines of Mr. Brayne's program, I hope it will organize the whole district into local rural reconstruction units.

A Fundamental Conception of Rural Progress

Thus far in the discussion about the rural reconstruction unit emphasis has been placed upon it chiefly as an organ of more efficient service, a method of concentration. As a method it must stand or fall as the result of experience. But it has validity even beyond that of a social mechanism for effective service. It is believed to be the most fruitful idea in constructive plans for erecting and maintaining an adequate rural civilization in any country. In other words, it ought to work whether it does or not!

The Rural Community Idea

In the rural reconstruction unit, we are seeking to build a new type of Indian rural community in which there will be full coöperation of all the individuals and local groups. We must endeavor to substitute a true, a generous community consciousness for the dangerous and partial and

divisive communal consciousness. If the communal problem in India is resolved it will have to be done in local areas, and can best be done in rural reconstruction units.

Local Government and the Unit

Historically, the Indian village is a self-governing unit. It not only has its full complement of servants but its recognized and responsible leaders. It largely determines its own affairs. Through various causes, political and economic, as well as social, this village unity is considerably broken and there has not yet come into sight an effective substitute. In some provinces there is a law providing for the organization of village *panchayats*, sometimes one for each of several objectives. Provinces also differ in the size and the details of organization of those local units which must be looked to as the main reliance of local government. They may take the form of *zails* or "circles," or "unions," or *taluks*, each of which is much like a western county in America. One observes such groupings of villages all the way from half a dozen to several hundred in numbers. The establishment of rural reconstruction units may have eventually an intimate bearing upon the problem of local self-government, and give a type of local self-government that will develop democracy, encourage self-help, stimulate self-expression, and assure the coöperative spirit in local affairs. Perhaps a village *panchayat* in each village, with a rural reconstruction unit *panchayat*, in order to gain the coöperation of the villages on the governmental side, is suggestive of an approach to this attempt to secure the most effective form of local self-government.

The Rural Unit as Social Laboratory

Part of the task of the rural area project is to study more effectively the technique of village uplift. The successful Christian enterprise of the future must study its field and its processes in scientific fashion. The local community is a segment of society large enough to compass the human problem and small enough to be intimately understood.

The Rural Unit as Social Philosophy

This rural reconstruction unit idea, therefore, is a piece of social philosophy and not merely a question of effective technique through concentration. A good statement covering this point is found in the Jerusalem Report under the subject of religious education, as follows:

> The Community. We have not adequately recognized the distinctive character of the community and its influence upon the individual. Among certain peoples life is organized in clan or small village groups, and these communities exercise an influence over their members sim-

ilar to that of the home among more highly developed peoples. The possibility of a direct approach to the community as such, and the methods by which communal life and thought may be influenced, require to be studied carefully. Extension programs and public educational methods used in the West may have a useful application to the religious education of communities in the mission field, lifting moral standards, changing social customs, developing a community spirit of friendliness and service and making communal conditions generally more favorable to the development of individual Christian life.

A Demonstration in Rural Civilization Building

The increasing purpose, therefore, of the rural reconstruction unit is to utilize all the forces, spiritual, educational, economic, social, and governmental that are available, and through coöperative methods stimulate the maximum progress of rural India. It must be remembered that in each of these units we have India in little. It is here and here only that full national rural reconstruction can take place. It cannot be done by reaching individuals alone, or separate families alone, or even whole villages alone. Nor can it be done by taking whole provinces or the nation as a unit. There should be a national program of village uplift and provincial programs, but they must all play into successful methods of local work. Communities need both outside stimulus and the strengthening of internal forces. Only so are possible the largest gains in true rural civilization.

CHAPTER VI

COÖPERATION AMONG THE CHRISTIAN FORCES IN INDIA

The Function of the Christian Mission

WITHOUT wishing or attempting to define the main function of the Christian mission in rural India, I should like to record an impression of what many missionaries themselves seem to be thinking and what some Indian Christian leaders are certainly thinking, on this question.

The Task of the Missionary

What is fundamentally the "job" of the missionary? Is it not to demonstrate the Christian way of living, and to impress the need and method of this way of life upon India? But more specifically, is the missionary an exhorter, an organizer, an administrator, a teacher, or a counselor? Most of the Indian Christians who discussed the question think that he should be not an administrator, and not primarily an organizer, nor even a teacher in the technical sense. But he is primarily a teacher in the larger sense of furnishing leadership, advice, counsel, encouragement, stimulus. He is a liaison officer between the world of experience and need of the West, and the world of experience and need in India. The rural missionary identifies himself with the Indian village people. Even missionaries connected with educational institutions that do not contribute immediately to the village, would do well to interest themselves in the villagers, perhaps by participating in some form of adult education in the village.

The Task of the Mission

The task of the mission in India is to help the Indian Christians to organize a strong Church, not only a Church that, in the words of the ancient phrasing, shall be self-sustaining, self-governing and self-propagating, but a Church that shall also be aggressively missionary, a body that is a witnessing Church both in the local community and in its influence upon national life.

Union Effort in the Field

One of the strongest impressions of this Indian journey is the necessity for a far greater degree of union work among the missions, if their tasks are to be fulfilled. Thus far union work shows itself chiefly in the union college, union high school, and union training schools. It is true that there is not

much overlapping of territory in general mission work, but that is the negative aspect of the question. The positive aspect consists partly in the unification of the missionary enterprise as a whole, and partly in coöperation in types of work in which the service of specialists can be rendered to two or more missions. In this way the resources of personnel can be utilized to their fullest capacity. There is a clear recognition among the missionaries themselves of the need for coöperation, and the various movements toward denominational union are an earnest of even more complete accord. The underlying need is the establishment of practical unity in the Christian enterprise in India. This would include of course an all-India program of rural work. Each missionary board has its own problems and should attack the village work with as much vigor as possible. But these activities increase rather than decrease the opportunities for union work.

A System of Education

One of the most interesting possibilities for coöperation is in this missionary educational enterprise, namely, the possibility of developing in each language area a system of Christian education on modern lines, running from the primary school through the university, closely integrated, and yet independently administered, adapted particularly to the needs of the children and youth of the Christians as well as to the educational needs of adult Christians. This end of course can be gained only by the closest coöperation, based on careful study, among the missionary bodies of the area involved. It would seem as if very substantial economies could be effectuated by further measures of coöperation among the missions in their educational enterprises, more particularly among the 300 high schools and the fifty colleges.

The Colleges and the Village Work

As a part of this system, there should be at least one college in India which shall specialize in the preparation of village leadership in the Indian Church and in Indian life generally. Research and extension work as well as academic training would be a part of the scheme. Short courses as well as long courses could be offered. At the outset possibly one such institution will suffice; but it is to be hoped that in each language area some one Christian college may offer "rural bias courses." Indeed, it is not too much to ask that every Christian college in India will place as much emphasis as possible upon village work. The colleges in India might well offer opportunity, both to missionaries in the field and to Indian village workers, for continued study through extension courses and reading courses.

As a part of the continued education for the missionaries as well as for the

missionary movement itself, it would be well if missionaries could be encouraged systematically to make careful study of indigenous life. Of course there have always been missionaries who did this but their work has never been organized. Every missionary should be a student of the conditions in which he works.

Specialized Workers

Another contribution that union effort in India could make, would be to utilize persons of special skills who are already in India, or to import others. There are also missionaries who have particular gifts or contributions that are important, but that cannot be developed in the ordinary work of the mission. I refer to the writing of dramas, the adaptation of Indian music, translations into the vernacular, in fact, the whole range of literary and artistic interpretation and production. Much of this service will grow out of the inherent talents of gifted missionaries. But these contributions could be encouraged by direct aid and special provisions made for their wide utilization. For example, there are many wives of missionaries who can make a notable contribution in these and similar fields. Some are already doing it but within restricted areas. All this should be encouraged, multiplied, and the results distributed. It can be done best only on a union basis. The Fraser Commission said, for example, that

> There is a great need for a missionary or a mission worker in each area to make a thorough study of Indian music, rhythm, and dancing on behalf of the children of India. And with the songs may be associated the games which, in the primary stages, should form a large part of the physical exercise.

and again,

> Missions cannot too often remind themselves that they are engaged in an immense educational venture for a community whose needs and problems are so vast that the best specialized assistance is imperative.

The Place of Specialization

This is perhaps as good a place as any to express the conclusion that specialization in missionary service is the order of the day. Missionaries, says a wise Indian leader, should always be specialists, never amateurs. The general missionary may still have his place, but it must be remembered that this old type missionary did his great work quite as much because of his strong personality, deep consecration, and abiding faith as he did because of any particular training. The assumption that the typical missionary should be a product of a theological school or seminary must give way before the demand for professional training that fits for the maximum contribution of the individual as an adviser, counselor, friend, guide on behalf of the Indian Church.

The Use of Specialists

Much of the work of specialists is now wasted. I have found first-class agriculturists, splendid, religious, well-trained men, capable of taking high position at home, who are either giving themselves to some small enterprise or are asked to do two or three other tasks in connection with their work. To some extent this is all part of the really intolerable situation that exists in all mission areas, by which the work is under-manned and the missionaries overworked. But efficiency does not lie this way. Each worker should be permitted and encouraged to make that particular contribution to the Christian rural life of India which he can best make.

For example, the agriculturist can well serve as a counselor on the agricultural aspect of school and village work in a considerable area, not only in a whole mission but oftentimes in several missions. The same is true of industrial work, social service work for women, and perhaps in the field of evangelism. Altogether too much faith is placed on the individual missionary working alone, loaded with administration, overburdened, with little time for study. The policy should be to rid him of detail, give him freedom for specialized service, encourage him to make the closest possible contacts with the villagers on the one hand, and with the best thinking and practice and ripest experience in his field on the other hand. Again, only through the coöperation of missions can this be done.

The Plantations and the Church

A very practical piece of union work lies in the attempt to closely follow the migratory laborer from the villages to the tea and other similar plantations where large numbers of laborers are employed by large planters or corporations. Dr. Holt in his study of the Young Men's Christian Association, discovered that there was very little of this follow-up work. It can be done only through union effort.

The Urban Laborer and the Church

The remarkably effective work of the Nagpada Neighborhood House in Bombay ought to be duplicated in each of a dozen or fifteen cities in India as soon as possible. A very large proportion of the industrial laborers, especially in the largest cities, are migrants. They go back and forth between the city and the village. The Whitley Commission is studying this problem with reference to some statesmanlike plan by which this migratory labor can be made to fit, in some permanent fashion, the needs of the employer as well as with respect to the welfare of worker. For a long time to come, migratory labor will be a feature of Indian industry. So long as

Christian villagers go to the city either temporarily or permanently, it is highly desirable that they should be followed and kept in contact with Christian influences. This again is possible only through union effort on some large general national plan of operations. The Neighborhood House at present of course does its most useful work with the multitude of non-Christian laborers in the highly congested part of the city.

Mobilizing Experience

In this report emphasis is placed repeatedly upon the fact that there is in India ample knowledge and experience and skill among the missionaries for doing all that needs to be done. But as a rule it is found only in fragments. Success and failure are not sufficiently known and discussed and worked into new plans. Over and over again I found new ventures under way, probably thought out with considerable care, and yet quite divorced from contact with other persons who might make contributions of considerable consequence.

So one comes back to the principle that there are two sides to the work of the Christian Mission—the local, personal, intensive side, and the large general statesmanlike service. What is believed to be the social machine of greatest value in giving effectiveness to the local and personal work has been discussed in the chapter on the rural reconstruction unit. Here it is desired to emphasize the necessity of mobilizing, correlating, planning, energizing, and projecting the Christian enterprise, on a coöperative basis, in each language area and in India as a whole.

Fortunately, for this larger sort of work machinery already exists in the various provincial Christian councils and in the National Christian Council. A good statement of the function of these councils is found in the Jerusalem Report which says that they are designed "to stimulate thinking and investigation on questions related to the mission and expansion of Christianity in all the world, to enlist in the solution of these questions the best knowledge and experience to be found in all countries, and to make the results available for all who share in the missionary work of the Churches."

One might venture a suggestion that the provincial Christian councils should be a little more thoroughly adjusted to language areas, and the vernacular more fully utilized by the missionaries themselves in their conferences and general discussions. One gets the impression that the conferences are still too dominantly European; they should be dominantly Indian.

The National Christian Council

What has been advocated for union work can probably best be developed in detail by the provincial or language area councils. But I now want to

discuss and emphasize strongly the importance of enlarging the service of the National Christian Council to the fullest possible degree. I found in some places in India lack of information among the missionaries themselves and sometimes a lack of interest in the National Christian Council. There is a wise instinct to avoid building too elaborate and theoretical an "overhead," as well as the ancient habit of encouraging the missionary to do that which is right in his own eyes, and the strong predilection of each mission to hoe its own row. There must, however, be found a compromise between excessive individualism and the stifling of individuality. Good social organization of any sort encourages rather than submerges individuality, but it does fit the individual into the total scheme of things in such fashion that it enables him to make his largest possible contribution, while correlating and coördinating his function and activities with those of other individuals.

The National Christian Council of India, Burma and Ceylon is in general, however, well rooted in the confidence of the missions, splendidly officered, with a record of real achievement and with an intelligent and broad-minded approach to the contribution it may make to the Christian movement in India. I do not wish to go into any detail concerning its work, but only to point out in brief fashion certain aspects of its developing service that would seem to be particularly valuable for village work in India.

Emphasizing the Village Problem

This is perhaps superfluous advice, because the Council, at least its executive committee and its officers, are not only keenly conscious of the significance of the village problem but are committed unreservedly to a vigorous policy. Particularly noticeable was the participation of the members of the executive committee in the Rural Conference at Poona, and their obvious concern that constructive and aggressive plans shall be developed. The importance of the village problem, however, needs publicity, propaganda if you will, among the missionaries, the Indian public, government circles, the home boards, the home constituencies, by whom in many cases it is inadequately understood even if ostensibly recognized. Even missionaries themselves, particularly those who do not live in close touch with the villages, need to have pressed upon them the claims of the village and the villager, and an understanding of village problems from the Christian point of view.

Exchange of Information Among Missions

The National Christian Council Review is a good clearing house for information about village work, but it has to cater to a very wide range of inter-

ests. Hence a bulletin service of some sort is suggested, which would in an informal fashion gather up the experiences and ideas of local work. The news of the day, so to speak, in the rural field will be increasingly important as the village work is strengthened.

The Village Problem in Schools and Colleges

The National Christian Council can take the initiative in keeping in touch with the schools and colleges in some specific fashion. Mention has already been made of the desirability of study of the village problem in schools and colleges; it can also be emphasized in the press through voluntary organizations and through the Government. The methods of training workers of various grades for actual village service is an item of first importance which needs some central person or persons to handle.

Provision of Village Literature

The need of this has already been discussed in other chapters. Perhaps there is no single need greater than that of the production of a constant stream of booklets on all phases of life of the villager, written from the Christian point of view, and much of it distinctly religious, especially with respect to Christian character building, the development of a Christian rural community, and the discussion of national problems. The indigenous culture of the people should not be neglected however. Story, song, and drama should be interpreted and spiritualized. The practical problems of sanitation, health, and agriculture should be included. It is suggested that a central agency for preparing this material might be developed by the National Christian Council, so that the best talent available can be set at work, the product to be in English, with provision for translating into the various major languages, and publishing and distributing in appropriate areas.

An Agricultural Colony Trust

There has recently come into existence a fund to be used as revolving capital for assisting Christian men without land to acquire land. It is to be hoped that this fund may become a nucleus around which many other similar gifts may accumulate, and thus the whole movement for assisting the landless Christians to permanent land tenure may be directed and assisted. It is probable that some form of coöperative land rental will be basic in any such development. The National Christian Council could well hold an advisory relationship to this trust.

The Rural Service Association

There was organized about two years ago the Bureau of Rural Research and Service, and its work was put well under way through the energy and

devotion of Mr. W. H. Wiser. The Poona Conference suggested that the Bureau be reconstructed as the All-India Rural Service Association, including in its membership all who are interested in rural service whether in or outside the Christian enterprise.

The National Christian Council and Research

The Jerusalem Meeting stated that "The Christian forces require a constructive program of action, based on scientific knowledge and successful experiment, and perpetually adjusting itself to the new demands of changing situations."

Special Studies

The National Christian Council may well be a clearing house, through appropriate committees, for the making of studies or surveys that bear upon certain aspects of missionary work. There are already standing committees doing this sort of thing; it would be desirable to carry the idea somewhat further, for example, to provide for studies in

(1) Probable demand for missionaries in the village field.
(2) Types of service wanted.
(3) Specifications of workers.
(4) Desired preparation of workers.
(5) Nature of continuing education of missionaries while in service, both in the field and on furloughs.
(6) Relation of professional and distinctively religious training and development among the missionaries.

The plan of having a convener or a secretary for each standing committee might well be expanded to an extent that will enable this person to give a large amount of time, if not full time, to the work. He would then become the leader for all India in the field covered by his committee.

Village Studies

It would be well to secure systematic village studies of two types: (1) A study not too diluted, to be made by village workers themselves, and (2) more elaborate studies by trained students. It is important that all village studies should concern themselves with getting needed facts to meet situations, rather than with merely gathering information. There are already many village surveys, but apparently a lack of uniform approach. There might well be provided standard village study forms for village workers. There would emerge an all-India village study, based on the accumulated studies of villages by the missionary forces, developed with sufficient uniformity so that they can be correlated on a wider basis.

The Area Survey

The Methodist Mission is undertaking an area survey, the need for which and the manner of taking it being described as follows:

"Building the Indian Church," our area slogan, can only be realized in practice when the facts as to individuals, homes, villages, cities, urban churches, and institutions of education are known and evaluated. Our present knowledge of our work is utterly inadequate.

The question which the survey is to help us answer is a comprehensive one: "As to message, organization, method and activities, along what lines must we build the Indian Church so as to have a strong, enduring and vital organism?" Our answer to this question must be made on the basis of the most accurate and detailed facts available plus the best judgment. Both facts and judgment are sought by this survey.

Fundamental Research

But there is even a larger need, that of constant scientific study of conditions affecting the Christian enterprise and the results of work in operation. There should be an endowed Rural Research Foundation, working so far as possible in coöperation with the Government and the universities, but providing for thoroughly scientific studies of the rural problem in India from the religious and widely social points of view.

A Guide to Village Studies

Out of all these researches and indeed in the early future, there is needed a guide or outline to village studies very carefully prepared, frequently revised, and made available for necessary translation into the vernaculars. This guide should be associated to some extent with the village literature pamphlets already described. The main purpose of this guide is to assist teachers in colleges, high schools, and training schools for preachers and teachers, to develop courses that will aim to give every student some knowledge of, and interest in, the village problem of India.

"Standard" Institutions

It might be helpful if, again out of the materials that are gathered in ways just described, the National Christian Council could assist missions to work out specifications for model institutions in which the Christian enterprise is interested. For example, a standard church, a standard school, a standard coöperative society, a standard village, a standard rural reconstruction unit, a standard village medical service, and so on.

It is not to be supposed that any one "standard" institution is applicable to all India, nor that any standard worked out on paper spells failure for institutions that do not conform to it. But it has been found in America at least that the attempt to list those features of a church or a school that

should be considered as belonging to a worth while institution, always helps the workers in the institution to visualize the sort of thing they want to achieve. In spite of the varying conditions in different parts of India, an approach to this problem would be helpful.

Officers for Full-Time Work

The Rural Conference at Poona recommended that the National Christian Council should have a staff of three secretaries with reference to rural work, available for three different parts of the country. I cannot emphasize too strongly the imperative importance of providing for at least one of these secretaries in the immediate future. The village work among missions in India is ready for distinct advance, but it must have the leadership and undivided attention of able men with training for community work and organization.

The Christian Enterprise as a Unit in India

It will be observed that running through all the pages of this chapter is the implication that not only the missionary forces but the Indian Church in all its branches, should be in some fashion welded into a conscious movement that may be said to constitute "The Christian Enterprise" in India. This Christian enterprise should be regarded as consisting not only in the missions and in the Churches which are working in the most intimate association, but also in the impact of these Christian agencies upon Indian life itself. Making India Christ-like is the task of the total Christian enterprise in India. Mission planning, therefore, needs to be put on an all-India basis with a long look ahead.

The Christian and the non-Christian Efforts at Rural Reconstruction

It is important that as close a touch as possible should be maintained between the Christian enterprise as it works for rural reconstruction and those efforts by Indian individuals and organizations which are at least not professedly Christian. After all, good technique in social service cuts across all divisions in religion and political belief, and one has faith to believe that the more the non-Christian leaders and institutions come into contact with an aggressive Christian campaign for rural reconstruction, the more rapidly walls of separation and suspicion will break down.

Conquest Through Permeation

Statistics do not reveal the influence of Christianity upon India, and they never will. That Indian life, thought, desire, have been profoundly

influenced, and in the case of many individuals and groups revolutionized, by the missionary effort is not saying too much.

There are some missionaries who feel, and perhaps there are many givers at the home base who feel, that, unless the missionary enterprise can show from year to year considerable accessions in numbers of communicants, their work is failing. It would be foolish to ignore or decry the desire for numbers. One need not be an extravagant partisan of Christianity to believe that India would be far better off if there were within its borders a hundred million Christians instead of one-twentieth of that number. Sometimes there comes to the missionary and his supporters the sense of failure when these numbers do not mount up as rapidly as was hoped. Oftentimes, the influence of Christianity upon the thinking and the life of those who still remain Hindus is remarked with satisfaction, but with the reservation that it is unfortunate that the process has not gone farther. There is no way of estimating the number of Indians who are Christians at heart but Hindus still in their social relationships.

Some of the values of church membership consist in being labelled, in having incentives to loyalty, and true fellowship, and in opportunities for religious education. But when we find men who really take Jesus for their friend and guide, and in their personal lives and in their service for the community and the nation, in their conduct of business, in their politics and social relations, are dominated by His spirit, we should regard the result as a triumph. It may not be the best, but is so good that it must be thought of as a part of the conquest of Christianity.

An illustration of the values inherent in such a recognition are found in the fellowship organized by Dr. Stanley Jones, called the "Fellowship of the Friends of Jesus," the purpose of which is "to form a bond of fellowship in thought and life among those within and without the Christian Church, who, while differing in many things, hold a common friendship with Jesus and desire to explore the meaning of the friendship."

Christian Rural Reconstruction and the Government

It is not to be supposed that the Government will enter anything that approaches an alliance with any religious organizations in India, but if the Christian forces can demonstrate not only an effective procedure under Christian leadership in rebuilding the Indian rural community, but also statesmanlike views concerning all the larger issues of Indian rural civilization, one can scarcely believe that the Government would fail to welcome at least the knowledge thus made available or even a very large measure of practical coöperation. The Christian enterprise in India should make a

distinct and organized contribution to the problem of building an adequate rural civilization in India.

An Adventure in Faith

The Indian leader of devotions at one of the rural conferences used this text: "Launch out into the deep"—an ideal slogan for rural reconstruction work in India. There is no royal road to rural reconstruction; indeed, the road will have to be built.

CHAPTER VII

COÖPERATION BETWEEN THE WEST AND INDIA

COÖPERATION between the West and India is to be based upon the principle of the essential unity of the world's Christian enterprise. Upon this principle the missionary work in India becomes part of a plan of close coöperation between India with its younger churches and the West with its older churches. With respect to village work, one may now ask what are the essential contributions that the West can make to India and India to the West.

Contributions from the West

Personalities

It is idle to deny the value of the service which the Christian missionary has still to make to rural India. With a world now knit together and beginning to realize the essential oneness of its problems, there is literally no limit to the need for sending men and women of the missionary type from the West.

Money

It is possible that too much money from mission sources may be the root of many evils in the Indian Church; but when one observes the limitations of the Government in view of the certainty that for decades to come taxation cannot be increased sufficiently to meet rural needs, and the poverty of the great masses themselves, especially of those who are asked to maintain a self-supporting Church, one can but hope that the sources of practical financial aid from the West may not be dried up but may be vastly enlarged.

Specialized Experience

This contribution of experience could be fostered by village-work deputations, by the short term service of authorities as counsultants in fields of work that need special attention; and by lecturers, men and women of high standing who could spend perhaps a year in India.

The question is constantly asked, Are missionaries needed in village work in India? Why should not the Indian Church, with its several million members, now go forward in its own way to its own destiny? The answer lies in the need, the poverty of the Church, the lack of leadership, the stupendous character of the problem, the infinite maze of difficulties.

Contributions from India

Its Own Interpretation of Christianity

The Church of the West probably does not realize the importance of this contribution, though the missionaries increasingly display a generous attitude in this matter. It is inevitable that eventually India will make its own interpretation, but it is a movement to be encouraged and not discouraged, in the faith that it will be a real contribution to the world's Christianity.

Leadership

The Christian enterprise in India must walk haltingly until it has succeeded in developing a far larger and stronger leadership for itself. In some ways this is the central problem in the whole field of rural reconstruction—leadership, leadership, leadership. That this leadership is possible is evidenced by the fact that perhaps the strongest mission in all India is purely Indian in its leadership. The Christian colleges thus far have failed to meet this need adequately. Once the Indian Church has its full quota of great leaders, their influence upon the West will be felt and appreciated.

Common Ground Between India and the West

Not only is the Christian enterprise a real unit in the world, but it faces a common foe. Failure anywhere affects the Kingdom everywhere. The Jerusalem Meeting put the problem in this fashion:

> As together, Christians of all lands, we have surveyed the world and the needs of men, we are convinced of the urgent necessity for a great increase in the Christian forces in all countries, and for a still fuller measure of coöperation between the churches of all nations in more speedily laying the claim of Christ upon all the unoccupied areas of the world and of human life.

The Missionary

Inasmuch as the contribution of personalities is the major service of the West to India, the selection, enlistment, and education of the missionary are of first importance.

Selection of Candidates

There is considerable testimony in the field to the effect that young people are not aware when they sail for the missionary field of what they are coming into, of the work they are expected to do, and of the type of service they are likely to be able to render. There is probably still an undue emphasis upon the emotional and sentimental appeal and not enough upon the fundamental task of Christianizing the people.

Surely missionary boards must insist that the candidate shall have had a true religious experience. This is a delicate matter in these days when youth is keen for reality and detests hyprocrisy. To ensure a real religious spirit, but to avoid the merely pious and conventional expressions of religion, is not easy. Perhaps it may be assumed that the desire to become a missionary, once the real problem is understood and faced, is in itself measurably fair evidence of religious qualifications. I heard it suggested in the field that possibly there might be a larger use of approved psychological tests of candidates.

A "Job Analysis"

The importance of clarifying the function of the missionary in service, is equally evident in laying before possible candidates the essential task they will be asked to perform. At the risk of some repetitions, I wish to call attention to two points in regard to the work of the missionary.

The Basic Task of the Missionary

Essentially I think the Western missionary is a "coach," to use a term familiar in America. His best service is as counselor, guide, and teacher or "trainer" of the younger Indians, particularly those who are serving their apprenticeship in rural work. This coaching is needed both in building the Indian Church itself, and in the general service of forwarding an adequate rural civilization.

The Specialized Missionary

Another consideration in the choice of missionaries is the increasing call for specialists. The traditional missionary has been a herald of the Gospel. He nearly always had literary training, with the addition of theological training. As educational work developed, many of these missionaries adapted themselves with rare skill to educational service. It is only within recent years that the need of special preparation for educational work was fully understood. In the case of medical service, the specialist was inevitable. Now, as the wider program comes on, there is general agreement that the special training of a professional type is for every kind of service indispensable.

Doubtless this specialization has its dangers as well as its manifest advantages. Professional training is sometimes a narrow training. The specialist not infrequently over-emphasizes his special work and thinks of it as the one indispensable service, forgetting that it is part of a plan. The pressure upon his time and energy with respect to details of his work may tend to minimize the distinctively religious aspect of his work. But he

should be so thoroughly saturated with the ideal of letting the Christian spirit show forth in practical ways, that he never fails to keep himself in touch with the fountains of life. Every missionary should be able to impart and interpret his religious experience to others. For after all, the missionary in any kind of service is a "servant of the Lord."

The Ablest Only

The history of missions is the biography of thousands of the ablest minds and the choicest spirits of the West who devoted themselves with complete unselfishness and full consecration to work of appalling difficulty, and to careers entailing the severest sacrifices. There never was a time, however, when the call for the ablest personalities that can be secured was more insistent.

Sympathy with Rural Affairs

Preferably, the missionary will be farm-bred. This is not essential; it is a distinct advantage. He must at least understand the meaning of the full application of the Christian doctrine to the personal and social life of the villagers. Understanding of and sympathy with the villager is not merely an appreciation of his problems; it is sensing his state of mind and his reactions. One who has breathed the rural atmosphere, worked in the soil with his own hands, and lived in contact with the rural mind, has an initial advantage.

The General Educational Preparations

There can be no rule in regard to the general course of study that would be best for the prospective missionary. We are learning that each person gets his education in accordance with the laws of his own being. What is a vocational subject for one is a cultural subject for another. Obviously, however, as broad an education as possible, and the ordinary virtues of the good student, such as concentration, power to think, the possession of the technique of learning, and particularly knowing how to utilize knowledge in practical fashion, are all to be desired.

For the rural missionary, however, there are two or three subjects that may be particularly stressed.

(1) Science, and especially biology. It would be all the better if this science could be of the practical sort, with at least a modicum of work in agriculture sufficient to have given the student some grip upon the significance of the modern application of science to the soil, the plant, and the animal. A good course in "Soils and Crops" at an agricultural college is the ideal.

(2) Psychology, and particularly social psychology—and this in spite of the apparent chaos in the field of psychology. While intuitive skill in understanding people and in appreciating social relationships cannot be bought even at the price of a college education, the mental sciences do have a contribution to make to the type of problem that the missionary has to face. Perhaps the deepest problem in dealing with the Indian villager is a psychological one, especially in its social implications.

(3) Education. At the Poona Conference, as at the Jerusalem Meeting, it was clear that in all phases of missionary work, even in evangelism in its strictest sense, "education is fundamental method." Hence no missionary should be sent out who has not had at least elementary courses in education. These may have been tied up with the problem of religious education, and so much the better for that. But to neglect training in education is a flaw of the first order.

Professional Missionary Training

The professional training for the missionary service would naturally follow the bent of the candidate's ambition and taste, and would depend upon the type of service he cares most to undertake. Certain fundamentals are more important than a high degree of specialization. Take the agricultural missionary for example; nothing he could get in the way of specialization in any American or British college would quite fit the situation in India. For educational service, the general principles of education, of school organization and supervision, and the experience of the West in developing rural education, are all assets.

A Common Educational Basis for All Rural Missionaries

It may be repeated that the specialist may in his training and in his experience tend so to emphasize his special field that he narrows himself, to the great disadvantage and perhaps to the wrecking of his influence. By way of illustration rather than with the purpose of passing upon the best method by which this danger may be guarded against, and as a result of discussion with many missionaries, I should like to suggest the following as "keystone courses" for every missionary:

(1) Christian Character-building. Perhaps this is nothing more or less than superior training in modern religious education. At any rate it presupposes knowledge and use of the Bible. But it should include serious attention to the technique of adult education in its widest applications. I should like to see it include that new field of work which is certain to develop rapidly, and to which reference has already been made—life counseling. Every social worker, certainly every preacher and every

teacher, should be able to assist both youth and even older people to lay out and maintain a life-plan. This work is much more than vocational counsel; it has in it much of the confessional. It involves the idea of the Christian leader as a physician of souls. Another aspect of the course would be a consideration of the question. What effect does the rural environment have for good or for ill, upon the moral and spiritual man? How can this environment be best utilized in Christian character-building.

(2) The Principles of a Christian Civilization, with particular reference to its rural aspects. What makes a civilization Christian? How can the Christian spirit work itself into the technical, the economic, the social, the political, the cultural, and the traditional religious instincts and activities of a people?

(3) Rural Organization, concrete study of the rural problem with special reference to the local community. In other words, a study of the technique involved in building a rural community under Christian leadership. There is particular need of practice or field work.

There is here, as in all education, pressure to include wide ranges of subject-matter. For example, study of the peoples to whom the missionary is to be sent is usually urged. Doubtless an elementary course in anthropology is good, but cannot the study of indigenous cultures, as of the vernaculars, best be followed in the field itself?

Continuing Education for the Missionary

Many missionaries would like to keep up their studies in the field, but they are crowded for time and their energy is absorbed in the duties of the day. Indeed, ways by which their study may be continued have not been much considered. There are some missions that have reading courses, with a certain number of books a year to read and to report upon. There are missionaries who are taking extension courses in connection with some of the universities in the land in which they are serving. Occasionally, one is keeping up his studies on an extension plan from a university in the homeland. I should like to see a careful study, by a competent commission, of this matter of continued education for the missionary, a study of a very practical character which would eventuate in some consistent plan not only for encouraging, but for offering workable facilities for, continued study both of the professional and of the general type, available to the missionary while in service. One missionary has suggested sending to the field digests of books with an evaluation; another, the need for a circulating library among missionaries. The provision of periodicals and books for missionaries has been left entirely too much to the hazard of individual taste and ability to procure.

The Furlough

Mission boards differ in their attitude toward opportunities for study by the missionary while on furlough. Deputation work is important, but the continued growth of the missionary is more important, and it becomes increasingly so as specialization in missionary work increases. There is no field of present service in which ten years do not bring radical changes in material and method. Any missionary who fails to use a sabbatical furlough for most serious study almost inevitably will drop behind in his intellectual development.

Finally it comes to this—a good general education, a distinct professional training for each individual, and some common courses for all missionaries, all this before leaving for the field. At home, one gets the elements of the problems in mind; in the field, study, enforced by observation and experience, of the indigenous cultures and of psychological, economic, and social conditions. On furlough, "refresher" courses that lead one more deeply into the fundamentals as well as bring one "up-to-date" in matter and method.

Village Experience for Every Missionary

It is highly important to give every missionary, no matter what particular form of service he is going into at least a modicum of preparation at home in this rural problem. It is also greatly to be desired that every missionary should see village service during the early years of his experience in the field. This may seem like the counsel of an advocate. It gains its validity, however, not from any obsession, but from the principle that the building of a Christian civilization is the large issue toward which the winning of individuals to Christ is fundamental. Even if one be content with the purely individual achievement of personal salvation, one has to remember that the work of the Church in India will always be chiefly among the villagers, and that the individual cannot be separated from his environment and its problems.

An Apprenticeship

So far at least as village work is concerned, I should like to express a growing conviction as to the value of a first term of about five years for the missionary, a period which is recognized as one of apprenticeship, and in which his study of the vernacular, and of the history and culture of the people with whom he is working may be greatly encouraged, and in which he may have experience in a considerable variety of work, if possible two years at least in village work. At the end of this period there should be a frank review both by himself and by his mission, of his work, his tastes, his capacities,

the needs of the mission. Then an equally frank discussion, participated in by the Indian Church itself, as well as by the mission, as to the desirability of continuing connection with the foreign field. If that be answered in the affirmative, it is important to decide upon the particular type of service that fits both the need of the field and the capacity of the worker. In case it is decided for any good reason that the missionary had best not come back, the experience and education gained will be assets in the career in the homeland. If it is decided that continuance in the work is desirable, it would be a happy circumstance if not less than two years for a first furlough, could be given to solid study, particularly of a specialized type supplemented by fundamental subjects. It has been said that as a rule the physical or other limitations of missionaries are revealed during the first few years of service. Sometimes these difficulties may be straightened out. The great gain would be in a wide rather than a narrow experience during the first years, and experience in touch with realities, and then the opportunity to decide upon a type of work that could be followed uninterruptedly and to prepare for it properly.

The Agricultural College as Recruiting Ground

I should like to emphasize the importance of the agricultural colleges, at least in United States and Canada, as a source of supply for all types of missionary service in the rural field. In some of these colleges, the courses are rather narrow but they are not necessarily so. Most of the students come from farms or villages, and they have many elements of strength greatly to be desired.

Women Missionaries

I wish to emphasize again the special call for women missionaries to work in the colleges. They are needed as doctors, as nurses, and for wide ranges of other work that can best be done by women, but for the indefinite future cannot at all be done by Indian women.

The Financial Contribution

No formula has been evolved for the solution of this ever-present and difficult problem. One senses the tendency for those at home to say, "Let us solve our own problems first," or to insist that because the missionary enterprise has been planting Christian churches for a period of a hundred years these churches ought now to take care of themselves. There is slowing down of interest on the part of some givers because they feel that the broadening of scope of the work takes it out of the list of Christian enterprises, while the objection of others is that the work is on too narrow a

basis. Boards have to consider the desires of missionaries while on furlough and to seek aid for special projects. Calls at home for local enterprises in growing cities demand large sums. Yet the need remains. Indeed it is in some of its aspects more appealing than ever before, as we learn more about the actual situations and the serious limitations of the indigenous Church. I have a conviction that the essential strategy is first to develop in India itself an aggressive, constructive, inclusive program for the fullest possible participation of the Indian Church itself, and the Christian and humanitarian people of the West, in helping to build a Christian rural civilization in India, and that this large program must then be presented to the West in such fashion as to kindle the imagination of the rank and file in the Church, as well as of men and women of wealth who are seeking to place gifts where they will be of largest value to humanity.

If each of the larger mission boards had a rural work secretary who could give all his time to a study of the rural fields and to an interpretation of their needs, it might induce more sympathetic understanding of the home Church.

One comes to feel the need of a new missionary campaign at the home base and a re-birth of missionary zeal. A common complaint in the field is that board secretaries discourage new projects instead of encouraging and developing them. If this be true it probably arises in part out of the difficulties and limitations of the financial situation. Probably it also indicates that the missionary enterprise at home is on the defensive. It should once more be made aggressive.

One of the strangest problems affecting the work of missions is that of the measure of success or of failure. Everyone will concede that numbers of converts are less important than their character, their continuance in well-doing. Nevertheless a mission that failed to show numerical "results," no matter what men might say of it is as a leaven in the lump of humanity with which it deals, might be perpetually handicapped in its appeals for funds. Perhaps it would be a godsend to the missionary work if boards and contributing constituencies would announce a ten-year truce on statistics!

At this point I wish to adapt some words written in another connection,[1] but which bear upon this plea for a far more generous financial response from the West for the support of missions.

Are we not merely treading air in thus envisaging the Christian task in rural India? Many missions are working with decreasing appropriations—how can they be expected to load themselves with new undertakings?

[1] An address by the author before the International Congregational Council, Bournemouth, England, July 1930.

Here I can merely list, not argue, certain considerations bearing on this very practical and very important interrogation.

(1) The organization of a rural reconstruction unit is not, and must not be, expensive—otherwise it defeats its own purpose, belies its own genius, which is to become a pattern of the future Indian rural community.

(2) Much can be done merely by adjustments of work and redistribution of workers.

(3) If concentration is the accepted principle, some existing projects will be gladly surrendered.

(4) If the missions as a whole will face frankly, and carefully re-study their abiding function, and reëvaluate their present commitments in the light of the basic needs of India, it is not improbable that they will be led to a reapportionment of funds.

(5) It is not beyond hope that once the West understands the meaning and purpose and scope of the Christian message and mission as developed at the Jerusalem Meeting and as exemplified in the Poona recommendations for rural work, there will be an adequate response in workers and in funds.

(6) But the main considerations go far deeper than this catalogue of suggestions. The present situation at the home base has in it the seeds of defeatism. We joyfully sing, "Onward Christian Soldiers" and then proceed to encourage the devoted battalions in No-Man's Land with the cheering message that there will be a 10 per cent. cut in the missionaries appropriations this year! And that is soon followed by the heartening news that a further cut of 5 per cent. will be made next year. If this pruning process were of the sort that rejuvenates and that stimulates fruit bearing it would please the Master of the vineyard. But it appears to be rather a cutting of the sort that suggests a girdling of the branches, a cutting so deep that it may stop the flow of the sap from the vine and automatically and irrevocably ensure fruitlessness and bring the eventual curse of barrenness. To encourage or to permit the assumption that the West has met its obligations on the ground that mission lands no longer need the missionaries, is to surrender the citadels both of fact and of conscience, unless we have ceased to believe that man's need is God's call to service. While failure to meet the *new* call, the demand for a vigorous and enlarged missionary program among the villagers of the mission fields, is to concede that the Church of the West may soon cease to be a living church.

It is strongly recommended that studies be made perhaps under the auspices of the International Missionary Council, of the possibilities of organizing union budgets or a "World Mission Chest," by which the total needs of the missionary enterprise in India, for example, could be presented as a unit to the older churches of the West. If this were done, it would be

highly desirable that funds be "ear-marked" for specific types of service, e.g., Proclaiming the Gospel, Religious Nurture, the Ministry of Healing, Rural Reconstruction Units, Adult Education, and so on. Perhaps the best illustration of the value of such a plan is illustrated by the need of "specific project" for work among village women in India, and the strength of its appeal to the womanhood of the West, both for money and for personal service. Only women can meet the appalling needs of the village women of India.

The World View of Rural Development

The abiding call for coöperation with India by the West in this field of rural service lies in the essential unity of the rural problem the world over. In spite of all the diversities of physical conditions, of agricultural practice, of education among the people themselves, and of all the other factors that enter into human life, the fundamental problems of using the soil both as a means of livelihood and as an organ of human development for those who live on the land, are nearly identical in every part of the world. There should be therefore a unity in the rural Christian enterprise among both younger and older churches.

A plea has been made both for coöperation in India itself and for coöperation of the West with India. It would be an element of great strength to the missions if, in America at least, we could have an example of the correlation of the interests and activities of the rural churches, of the city churches, of home missions, and of foreign missions, the completest possible coöperation within each country, and between countries, in a world effort to build a rural Christian civilization.

Part Two

SUMMARY AND QUOTATIONS

CHAPTER VIII

BUILDING AN ADEQUATE RURAL CIVILIZATION IN INDIA[1]

INDIA at present lives under a régime of low income, of low expenditure, of low efficiency. Her religion glorifies submission, her philosophy encourages abstinence. One may agree with Mr. Gandhi on the value of the simple life, without condemning the desirability of the more abundant life of body, mind, and spirit for the masses of India. And one may plead for the abundant life, without committing one's self to the passion for possession.

But a new day is dawning. The title of an authoritative and suggestive little book about India is, *India On The March.* India *is* on the march. A new career for this great people is opening; a thousand questions press for solution, covering almost every human problem. In this advance, shall the rural folk be able to keep pace with the city folk? As in most countries of the world, this is a task difficult of achievement. This obvious need of building an adequate rural civilization, vital to the fully rounded development of any country, is peculiarly so in India with its essentially rural character. As urban industry and civilization go forward they compel special attention to rural affairs. Social conflicts are involved as the cities take on new vigor. There is always a tendency to the exploitation of the rural by the urban, and to the neglect of rural interests and problems. There is a special technique of rural civilization building. Processes, methods, and institutions appropriate for the city must be adapted to the village. The very disorganization of the countryside due to new contacts and new forms of communication compels attention to this problem.

What shall be the social pattern for the more adequate rural civilization of India? Indubitably it will be essentially Indian. But must it be exclusively so? Has the West nothing to contribute? Is the social idealism of India adequate to meet its practical needs? For example, can proper rural development take place while caste remains dominant? Western thought, institutions, achievements, are by no means at present satisfactory to India, indeed, in many respects they are anything but gratifying to the best Western ideals.

Yet, while the civilization of India must be and will be forever Indian, it is inevitable that the West will and should influence it. India has already

[1] This chapter is in a way a review or summary of Part One of this Report; but it also stands by itself as a conspectus of the problem indicated in this title.

been exposed to the West and has taken over much from the West. The Western factory system is certain to expand. India will increasingly make use of modern science. Some of its best thinkers are quite willing to go through the process of self-examination and self-criticism, and to take advantage of the experience of the West in rural affairs. It may be said though that India needs a "new-thought movement" akin to that in China, a critical evaluation by herself of her own culture as well as that of the West. As one aspect of the synthesis that might be the outcome of these appraisals, it would be a glorious achievement if India would make a new approach to her rural problem, frankly facing facts, and for the great ends to be attained utilize information, experience, institutions, from whatever source. It is the germ ideas that matter, whatever their origin, if they promise to bear fruit in social good. In discussing some of the tests of an adequate rural civilization, one must be dogmatic. These tests, it is true, have grown out of Western thinking and experience, but they are not in themselves either anti-Indian nor pro-Western.

This chapter is an effort to view the task of the Christian mission in rural India as a unit. It is an objective approach to a great social problem that is quite as insistent in China and in Russia as in India, and that is indeed rapidly becoming a major issue in all the continents—to erect and maintain a civilization of rural peoples that meets the tests of a satisfactory and a satisfying life for humanity. This and nothing short of this must be the goal of the Christian enterprise among rural people in all lands. The present discussion can be little more than a bare outline of this great question as it appears to one who has endeavored to understand what is involved in the rural reconstruction of this marvelous but beleaguered land of India, as it awakens to play its new rôle on the world's stage.

The issue that at present interests us is whether the Christian Church can take leadership in this building of an adequate rural civilization in India. We believe it has everything to contribute. Religion of some sort will furnish the most powerful motor force. But the Hindu religious sanctions permit or even enforce untoward conditions. Christianity in its essence supplies the most searching and satisfying tests of civilization. It is quite as futile to consider the application of religion to the Indian rural problem by taking the Hindu at his best and the Christian at his worst, as it is to reverse the approach. It is not the Christian institutions of the Western world that are to be imported into India, but the Christian spirit distilled from the life and teachings of Jesus and adapted and applied to the social purpose, the organizations, and the policies of Indian social statesmanship. Christianity thus viewed is not propaganda, it is essential truth. It will seek undoubtedly to build a Christian Church in India, as a major vehicle

for the expression of the Christian spirit, but it will seek, as well, to permeate all Indian society and all Indian institutions with this spirit.

Importance of the Rural Problem

Even the most obvious facts about rural India make an array of reasons for attention to rural affairs.

(1) There are 275,000,000 people living outside the cities and large towns of India. Four-fifths of them are tillers of the soil and the rest are occupied almost wholly in activities connected with village life.

(2) These rural folk are the suppliers of food not only for themselves, but for the people of the towns and cities, and to some small extent for export. At present, about four-fifths of the food products grown in India are consumed by those who grow them.

(3) The cultivators already furnish much raw material for industry in India. Cotton, jute, oil, seeds, are produced in large quantities.

(4) The cultivators are maintainers of soil fertility (or else they are wasters of the most important material resource in the world). In no country has this function been completely fulfilled, but in a populous country like India it is a duty of first importance to maintain for the use of future generations the capacity of the soil to produce.

(5) Farmers are, too, the sustainers of an increased population, especially if the surplus can go to the city for industrial labor for which the farm continues to supply food and raw materials.

(6) Rural people are already large consumers of manufactured goods and givers of personal service. Less in India than in most countries is this true; but consider the potentialities. The average income of the Indian today is $40 a year, or 8 pounds; what would be the effect upon industry not only in India, but all over the world, if this income could be doubled?

(7) These huge masses of people are of growing importance as there emerges in larger measure the democratic form of political control. Even a benevolent autocracy would have to reckon with these millions. Naturally stable and conservative, they have in them the most inflammable material. It is vital to India that she shall have a peaceful and prosperous peasantry and avoid an agrarian revolution.

Manifestly definition is here in order. What is civilization? What is an adequate civilization? What are the differences in specifications between rural and urban? What is peculiar and native in the Indian culture that must determine the direction, the quality, and the rapidity of social progress among her villagers? Well, there will be no attempt here to answer such queries, important as they would be in a scientific analysis. The simple

tests proposed for our inquiry must take their chances of acceptance on their merits and without argument.

Tests of a Rural Civilization

An adequate rural civilization should meet at least the following tests:

(1) It should be efficient socially. That is, it should make the best use of each acre of land while conserving soil fertility. At bottom, land is a social possession, and the right use of land is a public interest as well as a private advantage.

(2) There should be a just reward to the actual cultivators of the land. It is almost absurd to talk of India and a living wage in industry. Yet in the West we are already discussing the moral obligation of industry to provide not merely a living wage, but a cultural or saving wage. Even so, the West itself has not solved the problem of assuring the tiller of the soil the equivalent of such a wage. But we cannot flatter ourselves upon the achievement of an adequate civilization unless the people of the land can meet measurably satisfactory standards of living, in comparison with other classes. Concrete measurement of what constitutes a just reward varies from country to country and from period to period, and even the definition of what is just will be a subject for constant social conflict. The principle remains sound.

(3) Even more important is the demand that rural civilization shall provide a satisfying quality of life, satisfying not merely to the people themselves who may be content with a poor sort of existence, but a real fullness of life. In what may this abundant life be expected to consist? (a) First of all in health. We are but slowly coming to admit this test to primary place in assessing civilization. It is as nearly basic as anything can be. (b) General intelligence. If the rural folk are "born short," permanently handicapped intellectually, they not only prevent that development of personal life and of social institutions that can fairly be called civilized, but their condition is a perpetual drag upon national progress as a whole. (c) Universal literacy, of course, eventually and as rapidly as possible. (d) Rural life should be enjoyable, both as work and as furnishing leisure and play. This may seem like a counsel of perfection in a country like India, but we must not be misled into the notion that hard work of itself is an enemy of joy. But if rural life fails to bring joy something has gone wrong. (e) The rural people must have a goodly measure of the common national culture if they are to keep pace with the cities. It may be true that those refinements and philosophies that are supposed to be the product of advanced education, and the many advantages that personal wealth can buy, the rural folk will have to forego. But they must at least have access

to the great treasures that embody the essential spirit of a great civilization. (f) Still another test of a satisfactory rural life is opportunity for the young to rise out of status, or at the least to develop each in his own way to his full capacity, even if remaining in the rural group. This is a hard saying for India; indeed it is not a characteristic feature of most rural countries of the world. But we must find a way to build a permanent agriculture in a fashion that becomes and remains sufficiently fluid so that its younger members may find their careers in the most appropriate environment.

(4) Rural people should participate in the common concerns of their own country, play their part in national aspirations. In world relations their views and opinions should have their due influence upon the life of society.

(5) The strong will help the weak. Here the coöperative principle comes into play. Through coöperation the better farmers will help the weaker ones; the city will help the country. Someone has said that the acid test of civilization is whether the strong help or take advantage of the weak.

To put in barest outline a program by which India may meet such tests of an adequate rural civilization as have been suggested would require a volume. Indeed, volumes are already available. Much has been written and more will be available as scientific study of the rural question begins to furnish proper data. The purpose of the present statement is merely to mention some of the more nearly indispensable requisites for a rural advance in India.

Industrialism and Rural Life

As industrialism grows and cities expand there comes a concentration of power in the cities by which financial, economic, industrial, political, cultural, and personal problems are more and more considered and settled in the interest of the city. There is an added pull of population to the cities. So the first question India must ask itself is whether it can hope to acquire an adequate rural civilization in the shadow of this tendency to segregate social power in the city. In India these forces are not so prominent as in the West, but they exist. Already there is comparatively large wealth in the cities. The colleges and universities are located as a rule in the cities, and all but a merest fraction of their graduates find their careers in the cities; cities are, therefore, the habitat of the educated men. Rural labor migrates to the city. Thus in India there is the same drift as elsewhere. And India may have to pay the same sort of price as other countries pay for the neglect of her country side.

The only answer to this problem is that in India the probable effect of any national policy whatsoever upon the fundamental interests of the village people should always be the first concern of statesmen. It is not too much

to say that even in countries where agriculture is quantitatively a minor interest the same thing is true, but it is certainly true in India. Some of the considerations that arise in this connection are:

(1) What will be the effect of industrial development upon agricultural opportunity? Will it furnish additional markets for soil grown products? How will it affect agricultural labor? These are sample questions. No analysis of economic or fiscal policy is complete until its effect upon agriculture is entirely explored.

(2) What type of agriculture will be most profitable in that development of agricultural resources that will follow industrial and urban growth? Can it best be handled by the plantation system, or through small holdings?

(3) What sort of rural people, with respect to quality of character and degree of intelligence, tends to emerge out of these economic considerations?

(4) What educational and moral influences should be brought to bear upon the development of rural people, in order that they may have their full share in the national life?

(5) In general, what are the great spiritual ideals to be kept to the fore in the effort to build an adequate rural civilization?

Industry as an Ally to Rural Life

There are two modes of approach to a genuinely effective policy of rural reconstruction in India, one indirect, the other direct. In many respects the former is the more important. The fundamental economic problem in India is the pressure of population upon the land practically available for successful cultivation. Under two conditions, this pressure upon the land could be relieved, first that the people themselves will remain satisfied with a mainly domestic and self-sufficing economy, and secondly that they will restrain themselves from a rapid increase in numbers. Probably neither condition will be met in a degree sufficient to form a hopeful basis for reasonably good standards of living. Mr. Gandhi's panacea of spinning and weaving is not to be lightly dismissed, for the kernel of it is sound social theory for India, namely, that the village people shall out of their own resources provide their shelter, food, and clothing, and meet their own more elementary needs for personal service; and further that through these activities they shall utilize the idle time that at present is so grave a menace both economically and ethically. The difficulty with Mr. Gandhi's formula is that it won't work, and even if it did work it would not be a panacea. Now, it should work. That is to say the rural reconstruction policy of India should lay all possible stress upon evolving local units of rural society that will be as nearly self-contained economically as they can possibly be made. But it is futile to expect that the new money economy,

the desire for manufactured articles, commerce beyond the bounds of the village, can be stifled. Again, no one should make sport of Gandhi's insistence upon something "for idle hands to do." If the villagers of India could work for every day of every year to their full capacity on proper projects they could double their standard of living. But to expect that whatever industries they might thus engage in will stem the growing tide of factory production is to build a wall of sand against the ocean.

Problems Created by Industry

Urban industry, therefore, is the first even if the indirect term in the rural advance in India, by relieving pressure upon the land, absorbing surplus village labor, creating new markets for soil-grown products, and providing sources of public revenue other than the land. But it is not to be supposed that the increase of industry in India solves the agricultural question: in many ways it complicates it. For example:

(1) There are the many practical problems arising from the migration of labor between the villages and the factories, and between the villages and the large plantations of tea, jute, etc., which are now in operation and which will increase in importance as industry expands.

(2) There is the question of the best type of industries and of plantations for India, and the consequent demand for labor. India is already one of the leading industrial countries, although relative to agriculture industry is small. These general problems connected with industry have not yet been sufficiently studied in their relationship to the country as a whole. For example, it is difficult to predict how soon, or to what extent, urban industry will need labor in sufficient quantity to relieve the pressure on the agricultural land. Then again, are the cottage industries completely doomed? If not, how can they be made to fit into the gradual enlargement of the factory system in India itself, and in competition with the factories of other parts of the world?

(3) Has the day of the village artisan passed, or can there be in each rural reconstruction unit some sort of coöperative community project which shall utilize the local artisan group? There has been discussion about the possibilities of small scale industries located in or near the larger villages. It is worth while considering whether industries of this sort, especially for processing soil products such as rice mills and eventually canning factories, might not be developed effectively, probably on a coöperative basis.

(4) There are those who believe that Indian industry can be geared to the seasonal needs of the land on a basis of permanent employment of the industrial workers, who will rotate with some degree of regularity between the urban employers and the villages where they have their land.

Others suggest the development of residential villages in the vicinity of the factories. This is perhaps less practicable for large cities like Bombay and Calcutta than for smaller industrial cities.

National Policies Affecting Rural Life

There still remain those more direct influences of national policy. Only a few of these problems can be considered here.

Land Reform

The large landholders, the smaller proprietors, the peasant holders, and the landless laborers are all factors in the question of how the land can best be distributed and worked. There is need of finding a way by which the actual cultivators may have access to the land on terms that give them a better reward for their labor, and that in turn incite them to maximum efficiency in the use of the land. The problem of the landless man is a stupendous and baffling question in India, but its consideration involves the general land policy of the country, the economic results of the present systems of landholding, and the mutual relations of landlords, tenants, laborers. Theoretically, the land in British India belongs to the Government. Therefore in principle the use of this land by individuals is charged with a public interest. The principle is sufficiently sound. The difficulty comes in carrying out the principle that the right use of the land must be measured both by a just return to the individuals who depend upon the land for a livelihood, and by a proper return to society in food products and the conservation of fertility.

One of the subsidiary but important phases of the land question in India is the place of the landlord. A prominent Indian political leader has said that the landlord must go. But should he go? Is there not some way by which, either through political pressure, or the bait of economic advantage, or possibly by the humanitarian appeal, the *zemindars* themselves may unite their efforts on behalf of better conditions among the villages of India? One need not be a prophet of catastrophe if one says that it is in their own interests to better village conditions, for eventually the worst handicaps of the present under-privileged and landless peoples must be obliterated or the flames of a peasant revolution will blister the whole social structure. Land reform, then, is the starting point in permanent rural policies in India.

Education

No one seems to question the statement that education in India is top-heavy. This is not merely because there are 75,000 students in 230 arts

colleges, in India, and 750,000 pupils in secondary schools, but because at present there is no adequate economic outlet for the product of the particular type of education given in these colleges and secondary schools, and also because the overwhelmingly important and alarmingly difficult task of properly educating in the primary schools the boys and girls who should and must remain in the villages, is only in its very beginnings. No system of education that fails to accomplish measurable results in solving both of these extremely difficult questions can be called efficient or can minister properly to the building of an adequate rural civilization.

The time has arrived when the whole educational system from top to bottom should be headed "village-ward" in its objectives, the content of the courses, emphasis upon manual training, the project method, development of village studies, training for village service. Rural reconstruction will be born only of a union of scientific study of the villages and an understanding sympathy with the villager.

But that is not all. No statesman in India has ever faced the full significance of a "drive" to make India literate, yet no need is more pressing. Whether viewed from the standpoint of economic relief, social welfare, or political stability, an unanswerable argument can be made on behalf of adult education. One may almost urge that a literate India is the first term in a scheme of educational reform.

It must not be supposed that this educational problem has not received attention or that no progress has been made. The Government has considered education a major policy for a hundred years, and there are reports of officials and commissions as well as books by competent students of education that clearly point the way to better things. The last decade has witnessed huge increases in school enrollment. The financial costs, the lack of proper candidates for educational posts, and too stubborn a reliance on ancient methods, together with the gigantic task of providing education for 300,000,000 people, most of whom don't want it, are a quite sufficient explanatory reason of the inadequacy of education in India; but the problem still remains one of supreme importance.

The Coöperative Movement

One of the finest pieces of statesmanship in the whole history of the British occupation of India was the report of Sir Frederick Nicholson in 1895–97. It was a study of the conditions under which the system of rural coöperation already developing in Europe, might find application in India. Failures, disappointments, mistakes, have cut down the effectiveness of this movement, and it has not as yet rooted itself permanently and properly in the village life of India. But along with an effective village edu-

cational system for both young and old, it is the key to an adequate rural civilization so far as social machinery is concerned. A coöperative society at its best in a village, has an amazing list of achievements to its credit—relief from debt, breaking down of caste, formation of habits of thrift, development of local control, strengthening the sense of individual manhood, acquirement of self-respect, individual self-control, the consciousness of self-help, and the emergence of local leadership.

In view of the checkered history of the coöperative movement in India and indeed its almost complete failure in some parts, it would be easy to make a charge of mere wishful and academic thinking against one who still places coöperation in the front in a program of rural reconstruction in India. But there is nothing else to do. The principle of coöperation is basic and its successful practice is indispensable in an adequate rural civilization. A strong coöperative movement in India simply must be achieved.

The coöperative societies, too, are the very best distributors of technical information. Indeed, Government might well confine its propaganda to coöperative societies. It certainly could afford to encourage membership in coöperative societies as a means by which the best service of the Government is transmitted to the cultivators. The coöperative societies in nearly all respects are the best channels for adult or continued education.

The cure for idleness in the village lies not alone in furnishing supplementary industries for individuals, but also in securing the collective action of the able-bodied of the entire village for land improvement, the building of wells, the construction of roads, the erection of schoolhouses, and similar public improvements. The Government could furnish plans at slight cost so that improvement is not expensive. All sorts of advantages flow from this collective method of improving village conditions.

Coördination and Concentration in Rural Reconstruction

The Government is all but compelled to extend its services in broadcast fashion. The question of the most effective method has already arisen, and the inadequacy of the present machinery to reach effectively the villages of India is admitted. Steps are being taken by government officials to concentrate effort. Within such limitations as are imposed by the political necessity of not favoring one area at the expense of others, it may be laid down as a general proposition that intensive work will, in the long run, be far more effective than scattered work. At least it may be said that areas of concentration should be organized, even if it still appears necessary to do extensive work. The rural reconstruction unit offers the best means of intensification. The plan calls for the selection of a geographical area which will include a group of contiguous villages and in which the widest

possible range of service for all the people of the area will be pressed. In this way a practical integration of the nation-building services can be achieved, and in this way only so far as the masses of the people are concerned. It is not only important that each service shall have the opportunity to do intensive work, but that the entire program of rural reconstruction shall be coördinated.

This plan for rural reconstruction units does not mean that there should be a policy of serving only these isolated areas, but it means that here is the place to begin. As rapidly as possible adjoining areas should be developed as rural reconstruction units. Thus there will come to be in the near future a group of these contiguous units which may well cover a *Taluk*, or a Union, or some similar area of administration. These larger areas in turn may be administered as parts of the political district. Thus essentially "the broad front" which Mr. Brayne insists upon will prevail and presumably on a district basis.

But a new local community with full social function and services will be the backbone of the work for village uplift. Indeed, there may be found here the one indispensable unit of a new social structure for rural India. The Royal Commission on Agriculture said:

> We desire to emphasize the importance of concentration in all demonstration and propaganda work. For this reason small units should be selected. Once an improvement has thoroughly established itself in the agricultural practice of a small area the knowledge of it spreads naturally over a contiguous area where conditions are similar. The energies of the agricultural departments should not be dissipated.

Having stressed the importance of the local unit as an area of concentration and of coördination, it now becomes necessary to stress with equal emphasis a national program. Large policies, general programs, methods of coöperation between the nation-building departments must develop at the top; they do their work, however, in the local community. Both of these policies are necessary, the one the large general outlook that considers the whole rural advance of India; the other, the effective application of these programs in local units. Moreover, an agricultural policy cannot stand alone. It must be related to a national policy of economic and social development. It cannot be formulated by one individual, by one department, by any one service. It must be the product of investigation checked by experience, and represent the collective wisdom of those who know.

There is a vast amount of material which has been gathered during the past two decades by a dozen or more commissions which have studied various aspects of India's problem. The nation-building departments have a wealth of information. Perhaps a permanent Nation-building Com-

mission is in order. If existing information alone could be analyzed by competent students, there might easily emerge an all-India program for economic and social development that would serve at least as a sufficient guide for the immediate future.

But that would be but a step. The basis of modern life is science, and the life-blood of science is unremitting, unterrified, disinterested investigation. In India technical agricultural science has already made a large contribution, but in the economic and social fields little has been done. The danger is that plans for these studies will be on too narrow a basis. Agriculture and village life cannot be isolated from the general currents of industrial and urban life. Therefore, nothing short of a scientific approach to the entire economic, political, and social life of India will suffice to build a foundation for a national policy and a working program for an adequate rural civilization.

Personal Leadership

After all, policies, programs, institutions, are but the shadows of efficient personalities. Possibly there is no lack more clear in India than the paucity of personal leadership in rural affairs. A few very able devoted Indians, and another handful of capable government servants. But the great majority of educated, talented men are anything but rural-minded. They are keen for politics, for law, for industry, for commerce, but not for rural affairs. The chief burden for getting a change of view rests with the high schools and colleges of India.

The Christian Enterprise and Rural Reconstruction

But what has all this discussion of the general economic and social problems of rural India have to do with the Christian mission? "Much every way." First, these problems condition the direction and permanent success of the Christian enterprise, and secondly, they furnish the material upon which the Christian enterprise must work as it seeks to make India Christlike. Dr. Macnicol in his sketch of one of the Indian religious leaders, Ram Mohum Roy, says of him that "he perceived that without a spiritual faith as their source and spring no efforts for social or political reform would have any permanent effect in bettering the conditions of the people." Testimony of this sort from Indians themselves, Hindus as well as Christians, can be multiplied indefinitely.

But what is a Christian civilization, whether rural or urban? There is no easy answer. Tests such as those already mentioned may be regarded as Christian, though there are those who will say they are merely humanitarian. Yet we may be sure that if we dig deep into the teachings of Jesus

we will find their essential spirit is the spirit that gives rise to considerations such as those we have discussed.

A frequent question is whether the program for rural reconstruction under religious leadership differs from a program along so-called secular lines. The difference is not so much one of method as it is of motive and of attitude. Men engaged in social service often frankly deny religious implications of their work, and yet it is usually possible to trace their point of view back to a genuine Christian origin.

There must be an economic foundation for a self-supporting Church, and there is no good reason why the Church should not protect itself by becoming interested in some practical fashion in the economic welfare of its adherents present or prospective.

Shall Christians inherit the earth? Can they have solid footing in the economic order? This is a vital question in India where the Christians as a rule have come out of the submerged classes. The Christian forces, in seeking to improve the economic conditions of their people, are aware of the danger of having people become Christians for the sake of personal advantage. But that is really a minor issue. At bottom, it should be possible for the Christian Church in India to lead its members into good economic as well as into choice spiritual pastures.

If India is to be Christian, individuals by the million must become Christian. But true Christian character, not merely church adherence, is vital. If the burden of Jesus' teaching was the abundant life, surely the Christian Church in India must compass the whole range of endeavor that results in the abundant life for these rural folk.

These are some of the considerations that should weigh with the Christian forces in India.

It must not be supposed that the missions have failed to sense the meaning of this challenge, nor to attempt to meet it. The Jerusalem Meeting of the International Missionary Council in 1928, with its remarkable pronouncements, was merely the culmination of growing convictions as to the supreme need of an aggressive and united campaign by the Christian forces of the world against the forces of essential paganism. Nor have pronouncements alone been considered sufficient. The most superficial study of contemporary foreign missions will reveal the emergence of policies and methods designed to vitalize the new challenge to the Christian Church.

Through all missionary history there has been an ambition to compass complete Christian "occupation" of the country to which missionaries were sent. A new aspect of the question has arisen in recent years. Shall the Christian mission seek to occupy a country geographically or shall it rather stress the occupation of areas of personal and social life, or shall it try to do

both? The matter is perhaps one chiefly of opinion as to strategy in the long look ahead. Does extensive work promise most? The case for extensive work in India is a strong one. Ninety-three per cent. of the villages of India have no Christians in them whatever. Ninety-nine per cent. of the villagers of India are non-Christians. The numerical gains have been due almost wholly to the mass movement among the outcastes. There are signs that an ingathering of villages irrespective of caste which has actually taken place, may be but the first trickles of a mighty stream during the next generation, and India may thus make a choice with respect to Christianity that will determine religious allegiance for centuries. There are those missionaries who advocate a definite program for reaching with the Christian message each of the 700,000 villages in the next thirty years.

The case for intensive work calls attention to the limitation of men or money available for so extensive a campaign, even if the West gives far more liberally than at present. It emphasizes the tactical importance of making clear to the Christian enterprise itself and to the people of India that a people is not Christian until all the activities and relationships of her people, her institutions, her industry, her politics are motivated and ethically controlled by Christian principles.

The problem, therefore, is one of maximum efficiency, and the current of opinion among the leaders of rural work in India is clearly in favor of concentration, partly by putting far stronger emphasis upon the broadening of the program of service, partly upon far greater efficiency in each item of that service, and partly upon the rural reconstruction unit.

No statement that attempts to define the basic work of a Christian mission can possibly be entirely satisfactory to anyone. It is believed that the following points, however, do not misrepresent the consensus of opinion among those who are giving chief attention to the village problem.

(1) The first and foremost and perhaps the inclusive work of the Christian mission is to proclaim the Christian message. But the proclamation of the gospel, while at its root a simple story, is in its implications as wide as Christ's appeal to all there is in a man and to all there is in human society. The method then must vary according to the emphasis upon one or another phase of the message.

(2) The second task of the Christian mission is to lend its full force to the building of a strong Indian Church, which shall become the vehicle for the expression of the Christian message to Indian life, the chief means of securing new recruits to the Christian life, and in itself an independent, self-governing, and self-propagating institution.

(3) The Christian mission is also charged with the delicate but vital task of demonstrating the Christian method of personal character building and

the development of a Christian social order. Applied Christianity is a matter of experiment, of trial, and error, of scientific study, as well of spiritual dynamic.

(4) The enlistment, the training, and the utilization of leaders in the Christian enterprise, in India, both for the Church itself and for the multifarious activities of society, is peculiarly an opportunity for the Christian mission.

(5) In a large sense "education is fundamental method" in the entire enterprise. This religious education in its widest meanings must be fostered by the mission.

Stephen Neill says, "The greatest danger to the future of the Indian Church is that many missionaries and nearly all educated Indian Christians are town-minded." Shall we not try to make the Christian enterprise rural-minded? The work in the field, the educational institutions, the Indian Church itself, the mission boards at home, those who are charged with training of missionaries and making the appeals for financial support, shall they not be committed to the proposition that the Christian conquest of India depends upon winning the villagers of India and that they cannot be won by those whose outlook is toward the town and the city?

The pronouncements of the Jerusalem Meeting with respect to the breadth, and depth, and height of the Gospel message have been admirably supplemented by repeated utterances by missionaries and by missionary societies in India for years past, and have culminated in the resolutions adopted by a series of remarkable conferences in India devoted entirely to the village problems. A characteristic statement on this all important topic is that, "To us, rural uplift is of the very essence of the Gospel of Christ and therefore an integral part of the Christian message."

There must be not only a note of hope but a method of realizing it. Perhaps it is a combination of religious education and strong coöperative societies that will reduce economic slavery, dispel the clouds of ignorance, stir the unambitious, strengthen the weak in their perseverance, and for helplessness and fear substitute confidence and joy.

The importance of the rural reconstruction unit as an area of organization for rural development in India has already been mentioned. But the Christian enterprise regards this method of concentration as equally important for its own contribution to the development for rural India. The best expression on this point to be found anywhere is a resolution adopted at the All-India Conference on Rural Work held at Poona in April 1930, which deliberately summed up the extensive discussion of the whole range of Christian effort among the rural people of India in the following words:

It is our considered judgment that the creation of rural reconstruction units having their roots in the great human interests of the Church, the school, the home, the hospital, and the bank, and reaching out in the spirit of Christ through coöperation to serve the religious, educational, medical, social, and economic needs of all the rural people, should be the united policy of missions and churches, and the National Christian Council should do everything in its power to further such a policy.

The deepest impress of Christianity upon India will be the result of such united effort on the part of all the missions as to make clear that there is a powerful Christian enterprise in India. This calls for coöperative and union work among the missions and mission institutions, wherever possible, for presenting a united front, for effecting economies in the use of men and money, and for the strengthening of the service and activities of the National Christian Council. It also implies that the Christian mission in rural India shall take an active part, especially through the contributions of trained specialists, in mapping for India a program of rural reconstruction that is economically and socially sound and at the same time completely Christian in its goal and in its spirit.

These newer aspects of the program of the Christian mission to rural India disturb some who are quite rightfully jealous lest zeal for social reform shall sap the vigor and the dominance of the religious motive and appeal. There is danger and it must be guarded against. But there is far less danger to the Christian cause itself in proclaiming the inclusive gospel, than there is in stopping short of forcing the terribly difficult but gloriously vital application of the gospel to every problem that arises in individual and social life. Evangelism at full-tide stresses both the personal and the social aspects of the Christian message.

Possibly it is among the under-privileged peoples of India where the great contribution of the Christian can be made. Sixty million outcastes and perhaps an equally large number economically but little better off than the outcastes, certainly form a sufficient body of material to work upon. One would not neglect effort to secure the allegiance of the educated and the well-to-do classes, but it may be that in the long look ahead the strategy of the Christian enterprise is to win these great under-privileged masses to a more abundant personal and social life.

The Jerusalem Meeting urged that missions of help be sent from the great missionary areas to the Western countries. With regard to rural India, perhaps the need is rather for missions of interpretation—the interpretation of the possible India rather than of the old India. If a group of men could, for example, visit America and lay before the American public the problems of the Indian villages and the relation of Christianity thereto, it would be a project of first importance. It might lead to the formation

of a larger number of study groups, especially for careful consideration of means by which the West might help in the rural field. It might also lead to coöperating commissions which would consider the mutual problems and needs. The rural reconstruction unit advocated for India does not differ in principle from the "larger parish" or, as it might well be termed, the community parish of North America. It is not for the West to say how far India shall accept the methods of rural development that have been found helpful in the West, but the West can at least give all it has in the way of experience and suggestion. Eventually it will be found that the ideals of an adequate rural civilization are common terms for both East and West.

India is alive and forward looking. It aspires not only to be master in its own house but to a place in world affairs. It will interpret civilization in its own way. It will not disdain the idealism of the West, though it will not accept the present evaluation which the West places upon either its own civilization or upon that of the East. The urge of the Christian enterprise to permeate and lead the ethical and spiritual advance in India will have to meet in India, as elsewhere, the forces of secularism, of an exaggerated nationalism, perhaps of communism, certainly of a material industrialism. In addition, in India some of the religious sanctions such as caste and fate, and an economic anemia, will have to be overcome.

As an off-set Christianity must present in aggressive and effective fashion, first Jesus Himself, in all the vigor of His fundamental teachings and in all the beauty of His essential character; the type of Christian individual who with all his limitations and failures nevertheless is recognized as embodying in some measure at least, the spirit of Jesus, and who possesses this spirit because he has been with the Man of Galilee; and a Christian social order, at least in its elementary outlines, in which the implications of the Gospel message for human welfare can be seen to be actually leavening the lump of economic, political, and social relations.

CHAPTER IX

PRONOUNCEMENTS FROM THE RURAL CONFERENCES

DURING the past two years not less than a half dozen conferences have been held in India at which the problems of the Christian mission in rural India had special attention; indeed with one exception these conferences discussed nothing else. The writer was privileged to attend all but one of them. And it was a privilege. The wealth of experience, the grasp of the larger issues, the willingness to venture, the conviction that the message of the Christian gospel is for all of a man and for all of society, the eagerness to grapple at once and afresh with the huge problem of village India that looms like the unscaled Himalayas, the shrewd wisdom displayed in practical proposals, gave one heart and confidence in the mission forces now in India as they face their rural task.

Moreover, I am in hearty accord with practically everything that appears in print as an expression of the conclusions or "findings" of these conferences. They seem to me to be sound in principle and wise in detail.

The main reason for devoting a chapter of this report to quotations from these findings, is that here will be found the essential program, and its underlying motives, for a concerted and enlarged endeavor to make rural India genuinely Christ-like. Counselors and commissions may go and come in India, but the real wisdom is there, among those who know. It is a misfortune that every one of the reports of these conferences cannot be read by every supporter of the missionary cause, indeed by every well-wisher of India. That these significant pronouncements may not be minimized by those who read this report of a traveller, but rather put in the place of first importance which they deserve, is the justification for reprinting herewith some of the paragraphs in the published reports of these conferences that to the writer appear to express the more important aspects of the village work of missions in India.

Coimbatore

The rural conference held at Coimbatore in December 1928 was especially fruitful in its recommendations [1] in the field of educational service. This was a well attended all-India meeting. Both Dr. Mott and Mr. Paton were present.

[1] *Report of the Rural Conference held at Coimbatore, December 19 and 20, 1928.* The National Christian Council of India, Burma and Ceylon, Poona.

The meeting at Coimbatore of rural workers from different parts of India emphatically endorses the view expressed by the Jerusalem Meeting as to the importance of doing rural missionary work and of giving special consideration to the building of the Church in rural areas, village education, the training of teachers, and the improvement of rural economic life. In the time available to us, we have found it impossible to formulate the "statesmanlike program" which the situation clearly demands. Such a comprehensive review and restatement of policy must be the work of months or years. We would emphasize the pressing need for continuous and comprehensive study, and we urge that the National and Provincial Christian Councils should see that it is undertaken. (p. 1)

If missions eliminate their weakest schools and strengthen the rest, such schools will become centers of influence in which will be demonstrated a better type of teaching that will build character. (p. 4)

A broad principle of method which has come to be more and more accepted is that of wholehearted purposeful activity on the part of the learners. Progressive schools are giving their pupils ever larger opportunities of forming and executing their own purposes. In order that education may transform life and character and develop personality, the learning process must become increasingly purposive. Education should consist of the gradual enlargement of the learner's own purposes, and the expression of them in his life. (p. 6)

Where we now carry on several inferior schools, under-staffed, and ill-equipped, we should plan to concentrate on one really good school maintained by local bodies. Our general policy should be that wherever there is an available school, as good as that maintained by a mission, the mission should withdraw. . . . This policy will give the needed shift from emphasis on quantity to that on quality. (p. 7)

Organization of Schools for Adults

To focus attention upon this need for adult education and the possibilities of participation in it by the Christian community, we make the following recommendations:

(1) The attention of all Church Councils and Conferences should be officially called to the necessity of organizing for adult education and of fully coöperating to this end with all available agencies, notably the coöperative societies.

(2) We propose in view of the opportunity and urgency of this organization that at least one man be set apart by each Council for the pushing forward of the work.

(3) In particular we urge organization to insure: (a) A supply of well-prepared teachers for night school work, wherever that form of adult education seems best suited to the conditions. (b) Special vacation schools with agricultural demonstrations wherever college and high school students are available for such special service. (c) Adequate follow-up work by keeping a roll and visiting those who have made a good start and by maintaining a constant supply of interesting books for reading.

(4) We urge upon all training institutions the great need of an additional course of preparation of teachers and leaders in adult education. Such a course could well include: (a) Methods of teaching reading to adults. (b) Methods and organization of coöperative societies. (c) Social and recreational work for adults.

(5) We urge on all colleges and high schools the opportunity and responsibility of their young men for service in the rural community. We commend the idea of teaching by students during school vacations, and emphasize the need of preparation and good leadership by those who recognize such ministry. (p. 11)

Recommendations to Christian Forces

(1) Missions should not attempt to set up elaborate agricultural experiments. Attention should rather be given to translating into action the results of experiments conducted by the government agricultural departments.

(2) A study of locally available raw materials should be made with a view to helping in the establishment of subsidiary local industries.

(3) We call special attention to the need of participation by all Christian leaders in the co-operative movement. Helping to organize and supervise coöperative societies so that short term loans will be available to small cultivators for productive purposes is a fundamental form of Christian community service.

(4) Special attention should be given to the need and possibilities of coöperative marketing. By this means the small producers can get a reasonable return for their labor.

(5) The problem of migration of labor at certain seasons, together with its effect upon the growth of the community, needs to be studied carefully in many areas.

(6) We urge all rural missionaries and Christians to associate themselves with the various organizations for rural improvement. We urge coöperation with local leaders of all religions in the sound organization of Rural Uplift Committees which may secure government recognition.

(7) The part which women can play in rural uplift must be emphasized. If women teachers and workers cannot live independently in villages, it is suggested that central hostels for women could be established in large towns, and women workers sent out daily to villages by motor-bus where these are available as at present in most large centers.

(8) We urge the participation of all Christian workers in movements to promote temperance, and in helping villagers to secure local option.

(9) The Government has made many valuable investigations, has organized expensive bureaus and departments, and has published much available material, which would help in solving some rural problems. These resources are not utilized as they might be by missionaries and Christian leaders. We recommend a careful study of these materials by all rural workers.

(10) Special educational propaganda should be promoted through the school, coöperative societies and *panchayats* to help the villager to protect himself from exploitation of the money-lender, grain dealer, and the petty official.

(11) Demonstration centers are of the utmost value. We recommend the coöperation of missions with various agencies to establish in selected villages centers for concentrated effort, from which ideas may radiate to the surrounding country.

(12) We would impress upon all missions and church councils the magnitude of the task of creating rural civilization, the absolute necessity of coöperation with all, no matter of what religious persuasion, and the need of a radical change of viewpoint on the part of many rural workers in order that larger and more rapid development may take place. (p. 19-20)

Relation of the Church to Rural Problems

(1) A very serious hindrance to rural progress is the indifference and fatalism of many who should be most active. Strong motives need to be aroused, and personality must be developed. These are the spiritual functions of the Christian Church. We believe that the highest type of personality and strongest and purest motives are possible to those who are in close touch with the living Christ. No other body can fill the place of the Indian Church in setting an example of tireless, Christlike service and in building up strong characters. Such exemplary work has not been sufficiently accomplished because of the apathy and narrow-mindedness of some missionaries and Indian Christians. People hesitate to coöperate with non-Christians even in enterprises that concern the whole future welfare of India.

(2) Another obstacle has been a narrow conception of the functions of the Church. It is not yet fully recognized that all efforts at village uplift through local *panchayats* or agencies should concern the Christian Church. It has to be admitted that local branches are often apathetic and indifferent in this matter. While we admit that the main function of the Church is spiritual, having to do with worship, character-building and general religious teaching, yet we would impress upon all church leaders and members that the various activities which are being followed in the advancement of rural communities ought to be considered as channels for applying and establishing spiritual truths. The sharp distinction between sacred and secular is false and has often prevented the Church from doing its God-given duty. The Indian Church in each locality should lead in securing moral uplift and not merely follow. We feel that if the Church took the lead in all these matters and was an inspiring agent her main function, far from being neglected, would be enriched.

(3) A live congregation in a village should be the guide and inspiration of all efforts at community uplift, in fact such activities should receive stimulus and help from the Christians. Failure to recognize this restricts the limits of the Christian message.

(4) All modern methods for the imparting of spiritual truths, including the special religious instruction of children and adults, should be used as means of proclaiming the Gospel of Christ in its social as well as its personal aspects.

(5) We also believe that those in charge of institutions for the training of ministers and church workers should be urged to include in their curricula instruction in the value and use of all such means and methods and that the question of a voluntary, part-time ministry needs exploring.

(6) In the past missionaries have originated many activities for rural advancement, but in the future they may be content to coöperate humbly with others making them lead and encouraging local bodies and other agencies. In this way they can teach the village leaders to assume the glorious responsibility of building up a Christian rural civilization. (p. 22-3)

Guntur

The Andhra Christian Council represents more than twenty-five missions, working among the nearly 25,000,000 Telegu people. At its biennial meeting at Guntur in December, 1929, the Council devoted considerable attention to village work. There follows a statement[1] formulated by a group or section on rural economic uplift.

The following are the findings of the Group:

(1) That we seek the economic uplift of the whole revenue village and not the Christian portion of it alone.

(2) That each missionary or church organization set apart a man or a woman, European or Indian, as a full-time worker for the development and supervision of the program of rural economic improvement.

(3) That as the first approach to rural economic uplift work an intensive economic survey of each village be made.

(4) That the existing organizations, public and private, such as Village *Panchayats*, Unions, Forest *Panchayats*, etc., be utilized and work be carried on in association with them.

[1] *Meeting of the Andhra Christian Council held at Guntur, November 29–December 2, 1929.* The U. L. C. M. Press, Guntur, 1930.

(5) That the village school situated in a suitable locality (outside the village if possible) be the center of social service, and the village school master, the natural guide of the village, be the local worker who shall coördinate and assist the work of different organizations.

(6) That, with a view to securing trained workers, every Mission or Council Training School arrange to impart instruction in subjects relating to rural economics by making, with government approval, the necessary adjustments in the curriculum on the lines adopted by the Mission Training School at Vellore. (p. 78)

Madras

More than a hundred missionaries, Indian Christian leaders, and government officials joined in a two-day conference on rural problems called by the Madras Representative Christian Council in February, 1930. The printed proceedings[1] are particularly valuable for a number of exceedingly able papers that were read at the Conference and that are printed in full. It is a strong temptation to quote liberally from these addresses, but the following paragraphs from the findings must suffice.

We suggest that South Indian Churches and Missions do intensive work in special rural areas small enough for each individual to take a conscious part in the life of the whole and large enough so as to make possible a wide range of essential services, such as: the "development of Christian character, fellowship, and service;" the education of children, youths, and adults; health and sanitation; improvement in agriculture, village industries, and coöperation, scouting and recreation; family life and social welfare. Such forms of work can best be accomplished through the coöperation of official, private, and Christian workers.

The Service of All

Within this area our purpose is to serve every one, no matter what his religion or caste. To deal with only one section of the village is to maim the life of the village. Friendship with all and the service of all can well be made our immediate objectives.

Many Rural Centers to be Developed

Each church or mission may study its field with a view to selecting for intensive work an area that has some natural cohesive force, such as a village market, a coöperative union, easy communication in several directions, or promising local leadership. A general program may be laid down and steady advances made as opportunities offer until the whole scheme of service to the area is complete. We believe that a real start toward such a program of village uplift can be made by regrouping the present forms of work and without large additional expenditure. If such enterprises, however, are too much for a single mission, two or more may well coöperate for the purpose.

A Few Training and Demonstration Centers

In addition to such areas where the whole work will be for some years in process of growth, we also see the need for developing two or three centers where considerable advance would be made in the near future. These would serve as training and demonstration centers for South India. As such they will require larger funds. They could also study the methods by which rural centers can be multiplied.

[1] *Rural Problems,* Being the Report of a Conference on Rural Reconstruction held at Madras, February 6 and 7, 1930. Christian Literature Society's Press, Madras.

Coördination of Local Efforts

The manifold services in a rural reconstruction area will have to be provided jointly by a number of agencies. Their efforts can best be coördinated by a man, or preferably a man and a woman, who will keep in close touch with all the official, Christian, and voluntary agencies. We would welcome the churches and missions appointing persons, Indians when possible, with special experience in rural work and allowing them opportunities for further training. They could devote all their time to studying rural work and helping their whole church or mission in fruitful service. They should live at the centers of rural regeneration. An advisory council on rural welfare, representing the various agencies at work, would be of assistance to them.

Relations with the State

The bulk of welfare work is too great for any private bodies to shoulder and must be done by the State. The distinctive function of missions is to form Christ-like character by presenting ideals, emancipating persons, and sharing with them the secret of realizing the ideals. This work cannot be accomplished by the State. No matter in what form of service missions may engage, the development of character and not the spreading of comfort must remain their primary goal. (p. 56-7)

Pastors and Missionaries

We also feel the need for pastors with broader rural interests and enthusiasms. The district missionary of the past has had his area so increased that he now has less time for friendly contacts with individual villagers. Many general missionaries have also been drawn into town institutions. For these reasons, the villages do not receive the attention and study they fully deserve. The need is for pastors and missionaries of broad sympathies and understanding to engage in rural development. Churches and missions should make further provision of scholarships for the training of rural workers, in technical as well as other lines. These men should preferably be drawn from the local area.

Training for Teachers and Pastors

The new type of teacher requires a new kind of training. In some schools and seminaries isolated rural subjects are offered, but in scarcely any is the rural problem treated as a whole. We feel it is essential to give a well-rounded understanding of rural conditions and intensive training and practice in the various methods of improving village life. (p. 59)

Colleges and Universities

College staffs and students may play a leading part in building stronger villagers. More college students should turn their attention to the villagers and seek to solve their problems through investigation, study, and actual service. "The fields are white unto the harvest" and call for graduates to devote themselves to the regeneration of rural India. Moreover, the universities can do an important work in thinking through the urgent problems and coördinating the experience of various workers. They can also conduct village surveys and bring together the results of surveys made by others. (p. 60)

Asansol

A small but representative group met at Ushagram, Asansol, in Bengal, in March 1930 and for two days had intimate discussion of rural questions.[1] Coöperation and medical service were especially well presented.

[1] Foley, Walter Brooks, *Life in Rural India* (in the National Christian Council Review, April 1930, pp. 185–191).

Coöperation

(1) This conference holds that any adequate scheme of rural reconstruction must cover the needs of the community as a whole, and that coöperative societies engaged in dealing with all the activities of the village offer an effective method of rural reconstruction. Being convinced that this form of service is essentially Christian, this conference urges that members of churches shall render whatever service they can in promoting the organization and improvement of co-operative societies so as to bring all the responsible adults of a village into such a coöperative effort.

(2) This conference also holds that the work of rural reconstruction calls for the coöperation of all people of goodwill, irrespective of race and religion, and welcomes the opportunity that such work affords to the Christian for association with men of other faiths in a common service. (p. 189)

Medical Work

(1) This conference would emphasize the need for locating in villages women trained in health and maternity work, who should be associated with trained teachers and Bible-women.

(2) The subjects of village sanitation, hygiene, and first-aid should be taught in our institutions where our teachers, pastors, and Bible-women receive their training.

(3) We note the very real need served by travelling dispensaries working out from centralized medical institutions. Help is being rendered by the Red Cross Society in the training of nurses and the establishment of child welfare centers. We suggest that missionary societies work in close coöperation with such efforts.

(4) Mission hospitals and medical training institutions are urged to consider what further help they can render to village uplift, by the training of workers and the development of health work in their own areas. (p. 190)

Adult Education

Believing that failure to educate the adults of the village results in the negation of much of our effort in village education and uplift, this conference urges that church and mission agencies place new emphasis upon adult education. (p. 190)

Lahore

An enlarged meeting of the Punjab Christian Council spent two full days in April 1930, on rural work, and issued a most effective *Programme for Rural Reconstruction*.[1]

The Religious Emphasis

Evangelism should be primary. It is our conviction that there can be no lasting reconstruction that does not take into account the rebirth of the individual. Life in Christ releases those forces of love and self-sacrifice which alone can form the permanent basis of rural reconstruction.

Every Christian should be an evangelist, in the true sense.

In making religion a vital factor in the life of the village, we believe that the educational approach and method is the main reliance. There is, therefore, need for a sound understanding and application of educational method to religious experience and worship, daily work, play and the coöperative activities of both old and young. (p. 2)

[1] *A Programme for Rural Reconstruction*, Enlarged Meeting of Punjab Christian Council, April 1–2, 1930, Findings Committee Report.

Adult Education

Adult education is being proven a possibility. We believe that thorough-going experiments should be made, tackling this problem of adult education for both men and women. We commend this important and pressing problem to the consideration of all engaged in rural work. (p. 2-3)

Economic Improvement

We believe the effective cultivation of the physical resources necessary to the food supply and the sound economic development of people in the village is a Christ-like service demanding our best attention and effort. We must seek to build up a sense of personal and community responsibility, habits of thrift, the inclination and the ability to coöperate.

Women and the Home

Too little attention is paid to this difficult problem. Women seem to be the conservatives. The improvement of family life through a knowledge of such home activities, sanitation and all that centers about the life of women and children in the home, calls for earnest and sacrificial service. (p. 3)

Survey and Studies of Village Life

While realizing that a number of economic studies have already been made, we believe that in the light of our present awareness of our problem fresh surveys and studies of the village should be made. A standard form of village study, not too elaborate for the use of village teachers and preachers themselves should be prepared in the vernaculars, and the village workers trained in the use of them. The preparation of a guide to village studies, carefully prepared, frequently revised, and made available in the vernaculars would be very useful. Then also, the more elaborate form of studies to be made by the trained student should be worked out. Care should always be taken, however, that such studies should concern themselves with getting needed facts to meet situations, not merely to gather information. (p. 5)

Integration through the National Christian Council

We believe that there is a vast amount of experiment and technique in rural reconstruction already existing in various parts of India. This is not available to the whole group at the present. We believe that a great service would be performed for rural reconstruction if the National Christian Council would set aside one of its workers for the specific task of investigating and mobilizing the experience and technique already in existence and distributing this information throughout India. (p. 5)

Coöperation

We believe that the coöperation movement in its widest meaning offers unique opportunity and method for the development of a progress of rural reconstruction. We would urge all Christian workers to familiarize themselves with the literature on the coöperative movement; to acquaint themselves with the work of the Government Department of Coöperative Societies, and enlist themselves actively in the extension of the coöperative movement. For it is our conviction that the coöperative societies for general welfare, including credit, are the most important economic need of the village, as well as the best channel for adult education. (p. 6)

The School as a Center of Reconstruction

One of the crucial needs today is the development of village schools as centers for rural reconstruction units, intended for nothing less than the education of the villagers, young and old, in Christlike living. (p. 8)

Poona

The Executive Committee of the National Christian Council of India, Burma and Ceylon called together in April, 1930, at Poona, some forty men and women for an all-India "Conference on Rural Work." It was a meeting remarkable for the ability and experience of the delegates as well as for the quality of the discussions. There were no set papers and no committee reports short of the complete report,[1] available in print and one of the most valuable documents on rural work to be found anywhere. We have extracted from it as freely as space would allow and commend it in full to all who have responsibility or interest in Christian missions.

Of all the subjects that engage the mind of India at this great juncture in her history none holds a surer or more hopeful place than rural reconstruction—the endeavor to build again her broken village life. (p. 1)

It is well that we should at the outset state the conviction that underlay our thinking and determined our findings. To us, rural uplift is of the very essence of the Gospel of Christ and therefore an integral part of the Christian message. Its sure sanction is Jesus Christ Himself. . . . We see village life maimed by many avoidable evils and dwarfed by unnatural disabilities. All these are barriers that hold back the abundant life that Jesus Christ came to give, and we cannot rest till the barriers are down. We count it then our duty and privilege to give the good news of redemption to our brothers and sisters in rural India and to give it in deed as well as in word. Regeneration and not reformation is the immediate necessity; character and not comfort the ultimate goal; but we do not forget that regeneration is the beginning of the Christian life, and character-building a long and slow progress. While, therefore, the appeal must ever lie to the individual conscience we must remember that man is a social being, a member of a human family whose life touches his at every point, and that character is molded by climate, history, and environment as well as by religion. Redemption to be complete must enfold the wide and deep range of personality and reach out in healing purpose to the world in which man lives. Christ lays claim to all life, and we owe it to Him to make the claim good. We seek, then, to bring in the Kingdom of God; to create a better climate in which the human spirit with mind unfettered can "glorify God and enjoy Him for ever;" and it is because we think it possible to build up a rural way of life that will hold at its heart the Spirit of Jesus Christ and accord with His standards that we call upon Christian men and women to give themselves without reserve to this essentially Christian task. . . .

We are sensible of a new interest in rural problems on the part of missions and churches, and we gladly pay tribute to the splendid work being done in the same field by official and non-official agencies; but we must state our conviction that a task so vast and complicated as rural reconstruction calls for a more comprehensive, united, and resolute endeavor. (p. 2-3)

I. The Rural Reconstruction Unit

A rural reconstruction unit is a group of contiguous villages, perhaps ten to fifteen in number, in which as full a program as possible of rural reconstruction service shall be made available to all the people. All agencies for educational, health, economic, and social progress will be urged to pool their efforts through some form of community council in an attempt to

[1] *Report of a Conference on Rural Work held at Poona, April 13–16, 1930.* The National Christian Council of India, Burma and Ceylon, Poona.

get the people to coöperate in building a new type of Indian rural community. The Church must lead this endeavor to make the enterprise thoroughly Christian in spirit. . . .

This conference is of opinion that the rural reconstruction unit offers the most natural and practicable plan for the expression of Christian ideals and the building of a new rural community life. It therefore recommends that every mission in India should start one or more of these units as soon as possible, regard being had to caste, the attitude of the people and other considerations that might affect the success of the venture. We strongly emphasize the importance of introducing the full program of rural service at the start, but we recognize that this may not be possible in every case and we therefore suggest that where the full program cannot be introduced at once a start be made with such specific measures as are practicable. It is our view that these rural reconstruction units can be started with little, if any, extra expense; and in serving the two great purposes of demonstration and inspiration they will go far to build a truly Christian rural civilization. (p. 5)

The Church

The place of the Church must be central. No scheme of rural reconstruction can be carried through unless men and women of the highest type of personality are associated with it. The inspiration for unselfish and untiring service demanded of rural workers can come only from a spiritual force which is capable of continually replenishing and transforming character. . . . We regard the Church as "the strong central driving force" necessary to carry through an adequate program of rural service. It is the spiritual home of the village, ever calling men and women to worship, praise, and prayer, the center from which the evangel of the love of God mediates out to the world around. . . . Having regard to the important part the village pastor must take in rural life and service it is the bounden duty of the Church to see that candidates for the ministry are carefully selected and their theological training is directly related to village life. It is also highly desirable that retreats, Christian *melas*, and refresher courses should be organized with a view to giving the village pastor new vision and inspiration and keeping him in touch with movements for village uplift in other parts of the country. . . . In these and many other ways the Church, as an organized Christian fellowship within the village, has a unique contribution to make to the well-being of rural India. It should at the same time ever be ready to coöperate with other agencies engaged in the work of rural uplift. (p. 6)

The School

This conference affirms its belief that village life, and education for village life, can afford to boys and girls as rich and full a culture as that obtainable in urban centers, and maintains that in giving village children an education that fits them for village life we are giving them as adequate a preparation for abundant life as that available to urban children, provided that such an education is based on the scientific study of agriculture and of rural needs. We therefore believe that every effort to give village children (whether likely to remain on the land or not) an education rooted in the soil and drawing its material from village life and work, an education preparing children for work on the land, should be fostered. Such an education is vital to the progress of the whole country. It should aim at producing a farming community well instructed in all that pertains to its own life and interests and able to look beyond its own borders to the interests of the Church and the nation. This consideration is, we believe, vital to the success of any scheme of rural reconstruction.

The Ideal School

A fundamental need of the reconstruction unit is therefore a system of schools which will give the village boys and girls an education that fits them for life in the village. The curricu-

lum should derive a large part of its subject matter and activities from the rural environment. At the same time this should not preclude cultural development through wider interests and contacts with the larger world beyond the village. (p. 6-7)

Religious Education

An adequate education must have as its very heart the quickening and development of the religious (or Christian) spirit and outlook with regard to the whole of life. Consequently it is essential that the whole of the class—and extra-class—activities of the school be guided by this aim and permeated by this spirit. In everything that concerns the touch of pupil with teacher, and pupil with pupil, the endeavor must be made to lead the pupils to honor God and His will; to honor their own life and that of their companions as being of infinite and eternal worth in every part. At the same time there must be religious instruction and nurture in the more specific sense, and this must be as carefully planned and carried through as any other of the school's activities. Worship must be thoughtfully and reverently carried out, in a manner that will make it intelligible and inspirational to the pupil. The endeavor must be made to make worship as natural and regular to him through and after school days, as are the other normal functions of daily life. Pupils must be given the opportunity of themselves taking part and leading so that they may learn to worship without as well as with the presence of a leader. . . . (p. 8)

The Teacher

In the absence of the village pastor the teacher is the key man in the rural reconstruction unit and it is of the utmost importance that his position should be strengthened in every possible way. He should be the teacher of the village as well as the school, the guide and friend of all the people. The interests of the community as a whole should be his care. It is therefore essential that he himself come from a rural bias school and be trained in all branches of rural service. (p. 8-9)

Adult Education

The presence of vast masses of adults, ignorant and illiterate, the wastage in the educational system, and the impossibility of India becoming literate under the present program of education, make it imperative that we formulate a definite policy of advance in adult education for both men and women.

The rural reconstruction unit must therefore give special attention to education for adults. In this we must recognize two types of work. First, there will be that instruction of illiterates and literates in which the ability to read and write is not indispensable. We refer to lantern lectures, addresses, group discussions, demonstrations, dramas, talks with the use of charts, etc., on health, hygiene, sanitation, maternity welfare, better housing, etc., etc., which must be carried on constantly. Great success has been obtained in training the village people themselves to give health and other dramas.

Another fruitful method of instruction is the use of public readers, men or women, with some ability and training who can gather the people at stated times to listen to the reading of newspapers, leaflets or books. This is an ancient Indian custom and should be used for the education of children and adults today. Hand in hand with these methods must go regular classes in teaching adults to read and write their vernacular. We would point out that the small progress in such classes is most frequently due to poor educational methods and lack of training on the part of the teacher. Modern methods of teaching applied to teaching adults bring quick results and hold the interest of the pupils. The story method of teaching, especially when the story is adapted to adult interests, has been found very successful.

The best results have sometimes been obtained by teaching only reading and writing, or even reading alone, until the adult pupil has mastered the elements of this skill, before taking up arithmetic, etc., in which new symbols must be mastered.

The suggestion is offered that one teacher might give full time to adult education teaching various groups of persons that can meet at different hours in the day, as with one group in the morning, another in the afternoon and still another at night. . . . (p. 9-10)

Refresher Courses

At regular intervals, refresher courses for the teacher, the preacher, and other workers of the reconstruction unit school should be held for inspiration, exchange of ideas, and the learning of new and better methods of work. Careful preparation should be made for these refresher courses and experts from outside as well as government officers should be called in for assistance. . . . (p. 11)

Women and the Home

The center of the village problem is the home and in the home the woman is the chief factor because she has the most to do with the training of the child, being its best teacher in its early years. "Train the woman and the village will uplift itself" (Brayne). We do not think, as some have said, that women are more conservative than men, but we believe that the men have not realized that women and girls must be educated as much as men and boys if the family is to make progress.

For the help of the women in the village the following staff would seem to be the best:

(1) A woman with training such as is given to a public health nurse or one trained in domestic science.

(2) Health visitors and women teachers trained in propaganda work.

(3) The wives of village teachers, trained specially to help in this work.

These would coöperate with workers in the church, schools, and health service. . . . (p. 13)

Health Service

There is abundant need for a health service in the villages where very few persons are in robust health, where the infant mortality is appalling, where malaria is responsible for 20 per cent. of the illness, and where the haunting fear of evil spirits has a debilitating effect.

The inspiration for the service to the sick is the life of the Lord Jesus, who went about doing good and healing all manner of sickness among the people. The true motive is divine compassion on the suffering and the aim is healthful living in a healthful environment. . . .

As a first step a survey should be made in regard to the insanitary conditions, prevalent diseases, and institutions detrimental to village life such as the toddy shop, and also of the agencies already at work in the field, with which there should be the fullest coöperation.

In working toward making the villages healthy education is the fundamental method. A program should be carefully thought out to fit the local conditions, appropriate teaching on health and social conditions including temperance should be given in the schools both for children and adults; popular lectures with slides, films, posters, leaflets, exhibits; health exhibitions, demonstrations, dramas; courses in hygiene, social hygiene, first aid, home nursing, diets, proper housing, infant welfare, prevention of disease, etc. Government medical officers and others working for health from outside places should be invited to give talks. Village market days, meals, etc., should be taken advantage of for demonstrations. . . .

Rural evangelists and teachers at seminaries and training schools should be given instruction in hygiene, first aid, recognition of common diseases and in the use of simple remedies. Simple handbooks are available as an aid. All workers should understand and coöperate in the plans for the establishment of healthful conditions.

There will be needed a central hospital with laboratory facilities; village dispensaries and possibly a travelling dispensary, all well-equipped and staffed; trained mid-wives, supervised, residing in each village; special attention to maternal and infant welfare work and provision for health visitors. . . .

As opportunity offers, the medical and health workers should give the special evangelistic message by word of mouth as well as by deed and in this they should look for the assistance of evangelists and teachers. In the Christian community prayer for the sick should be encouraged. (p. 15-16)

The Coöperative Society

The success of the rural reconstruction unit will depend largely on the measure of coöperation it can secure. . . .

This is one of the best methods of adult education. It offers a means of training character from the Christian standpoint, for it is a practical application of the principle of "each for all and all for each." Every member of the society becomes his brother's keeper. He is trained in combined action; he is disciplined by following the leader of his own choice, and his leader is chastened by having his policies and actions guided in a democratic way. . . . While it provides economic opportunity for all, it provides opportunities also for service and for the sacrifice of time, labor, and wealth for the common good. It begets a new sense of the value of honesty and trustfulness, and tends to reform or exclude the ne'er-do-well, dishonest, or thriftless person. It widens the vision beyond caste limits and so tends to break through caste barriers. It gives the man of the depressed classes a new sense of manhood, power, and dignity. It thus helps in the building up of what is vitally needed for a self-governing, progressive India—a man of the village with a widened horizon and a sense of responsibility in affairs affecting the welfare of groups wider than the one immediately his own. It helps in the same way in giving what is needed for the building of a self-directing, self-supporting church—a group that has not only improved its economic condition, but has also a sense of responsibility which results in fuller giving and service, and brings out local leadership. . . .

Further, we believe that in the rural unit method of coöperation, we have the basis of an adequate indigenous method which enables the community "to be built up in a manner in which it can build itself up." With the help of the profits from the various forms of activity of the rural unit coöperative union and of levies made obligatory by rules, the members will be able, as has already been demonstrated, to finance schools, medical work, and other activities looking toward community betterment.

Finally, in the work of rural construction the assistance of all people of good-will is highly desirable. One of the vital needs of the coöperative society is personal friendly supervision and voluntary help by men of ability in the spirit of sacrificial service. It is often the lack of this that sends a coöperative society on the rocks of failure. The coöperative movement thus has an appeal especially to the Christian layman, and affords unique facilities for association with men of other classes and faiths in a common service. Such association may open out avenues of expressing the Christian way of life which are ordinarily closed to Christian workers.

The Coöperative Method

The genius of coöperation lies in taking advantage of existing facilities. The Government Departments of Agriculture, Education, Local Self-Government, Coöperative Banking, Medical and Veterinary Service are ever anxious to bring their resources to bear on village needs and they will welcome whatever help the rural reconstruction unit can give. The great need is a coördinating agency, and this we believe can be best supplied by the suggested Community Council. Where such a Council cannot be organized the village pastor or teacher can well serve as the connecting link.

Apart from government agencies there are other forces at work, such as the Servants of India Society, Village Uplift Movements as carried on by Mr. Brayne in the Punjab, temperance organizations and many kindred associations with which a working alliance can be established. The will to coöperate is essential. Where this exists the formation of a Community Council should not be difficult.

Survey

It has to be borne in mind that rural India presents peculiar problems, arising mainly from the economic consequences of religious beliefs and customs. This makes a careful preliminary survey necessary before choosing the area for a rural reconstruction unit.

To sum up:

It is our considered judgment that the creation of rural reconstruction units having their roots in the great human interests of the church, the school, the home, the hospital, and the bank and reaching out in the spirit of Christ through coöperation to serve the religious, educational, medical, social and economic needs of all the rural people should be the united policy of missions and churches, and that the National Christian Council should do everything in its power to further such a policy. (p. 17-19)

II. Leadership and Training

In view of its importance the Conference devoted much time to the consideration of this subject. The personal factor counts for so much that unless workers of the best quality are forthcoming to guide the enterprise the rural reconstruction unit has little chance of success. Happily, there are splendid reserves of leadership among the rural peoples; but they need to be discovered and developed. We look to the church, the school, and the coöperative society to provide the leaders in the first instance; but leadership calls for preparation and training, in which respect the present facilities are far from adequate. There will be room for workers of all kinds, men and women, Indian and foreign, the specialist in agriculture and medicine, the pastor from the theological seminary, the teacher from the normal training school, together with men and women of simpler attainments; but all must be educated in the rural reconstruction unit program of rural service and be prepared to work it as far as lies in their power. Love to Christ and love to India should be the controlling motive, and the underlying philosophy that of the second mile. To whatever grade the worker belongs—and there will be many grades—he or she must be efficient in that grade. Education is ever the fundamental method: the content of the program will call for explanation and elucidation, the method must be understood if it is to be worked, and always there must be supervision, patience, and inspiration. This is a realm of service that might well attract the Christian young men and women in our schools and colleges. For the specialist in agriculture and medicine, training institutions are available; the pastor and teacher have their training colleges; but for the wider training in what constitutes rural service we feel that further provision must be made. In the higher training institutions greater place should be given to rural considerations; but over and above all this we think that one or more central training centers should be established where the full rural service program would be given effect to and workers from various missions could go for longer, or shorter courses, as their local circumstances determined. It would be a great gain if suitable literature in the form of "A Guide to the Study of Rural Sociology" could be provided for rural service. (p. 20)

III. The Part of the National Christian Council

The Conference was of one mind that in formulating and developing the comprehensive and unified Christian enterprise that rural India needs the lead must be taken by the National

Christian Council, and it was urged that in order to do this effectively the Secretariat must be increased. The need of a secretary on the spot to guide in the organization and supervision of rural reconstruction units was emphasized, as was also the need for study and research. In this connection the following Resolutions submitted by the Executive Committee of the Rural Service and Research Bureau were unanimously endorsed:

(1) That the National Christian Council definitely constitute a standing committee with reference to rural work.

(2) That the National Christian Council should have a staff of three secretaries with reference to rural work, available for three different parts of the country.

(3) That we emphatically approve of the idea of a Rural Research Foundation to engage in scientific study in coöperation with universities and the Government along the lines of the Institute of Social and Religious Research in the United States. . . . (p. 22)

IV. The Christian Forces and the Rural Message

The Conference had to face the issue of how to win the support of the missions and churches for the cause of rural reconstruction and it was felt that this applied to the Christian forces in the West as well as in India. Patient and persistent propaganda offered the only solution and it was resolved:

(1) That the National Christian Council be asked to take steps in consultation with the International Missionary Council to promote an understanding of our aims in rural reconstruction among the home constituencies by arranging for missionaries on furlough or visiting Indian Christian leaders to address conferences and united meetings in strategic centers, it being understood that the immediate purpose of such meetings be the giving of instruction concerning rural life and service in India.

(2) That every endeavor should be made to bring these proposals before mission and church councils and the general body of missionaries and church members in India. It was suggested that this might be done by arranging with mission and church authorities for the Council Secretaries or others interested in rural work, to address meetings in their areas.

(3) That we recommend to the National Christian Council to take steps to give greater publicity to rural work, with special reference to successful experiments being carried out, either through the National Christian Council Review or by bulletins issued from time to time. It was felt that accounts of rural reconstruction work carried on at centers like Ramanathapuram, Gosaba in Bengal, Katpadi, Alwaye, etc., and reports of agricultural colleges like Allahabad and vocational training centers like Moga would have a stimulating effect. (p. 23)

CHAPTER X

SOME SUPPORTING QUOTATIONS

FURTHER evidence that there is in India a stock of ideas sufficient for the rural reconstruction movement may be gathered from books about India by special students of her problems, from reports of missionary conferences, and from the reports of various commissions. Not only missionaries, but government officials and leading Indian publicists have sensed not alone the importance of the Indian village, but the fundamental requirements of a program of uplift. The purpose of this chapter is to bring together a few only of the many utterances of this sort. They are far from complete, merely illustrative.

Comments by Expert Western Observers

Mr. G. T. Garratt's book, *An Indian Commentary*,[1] is perhaps the best single book to serve as an introduction to the problems of India for one who has not already given them close study. In it Mr. Garratt says that:

> India can never be happier or more prosperous than her peasants (p. 10).
>
> India's future depends on solving the cultivator's problems (p. 30).
>
> The cultivators number with their children and dependents about 178,000,000. The group of landless poor includes craftsmen and village servants, factory hands and coolies, farm servants and plantation workers, and finally the whole unhappy army of casual laborers, of unsettled and criminal aboriginal tribes, and of beggars. Altogether they number with their dependents at least 125,000,000 (p. 48).

Mr. Arthur Mayhew, who was in the government educational service in India, has written an authoritative book, *The Education of India*[2] in which he says:

> No force works more strongly against Western civilization than that of the uneducated women of India (p. 45).
>
> The only gift that we can, without damage to India, pour upon her in abundance is the new outlook on life (p. 147).
>
> What one feels in one's inmost heart most hopefully is that the spirit of Christ, and His spirit only, will eventually remove the cultural antagonism on which all claims to spiritual monopolies are based (p. 185).

[1] Garratt, G. T., *An Indian Commentary*. Jonathan Cape, 1928.
[2] Mayhew, Arthur, *The Education of India*. Faber and Gwyer, 1928.

The writer's personal view is that moral progress in India depends on the gradual transformation of education by explicit recognition of the spirit of Christ (p. 210).

Christianity is a very vital force in India today. The more it spreads the more it will differ in everything except essentials from the Christianity of the West. The more such difference convinces the higher castes and classes of the possibility of an Indian evolution of the spirit of Christ, the more ready they will become to convert their present sentimental attachment to his personality into practical coöperation (p. 211).

We are making no real advance in the battle against illiteracy (p. 227).

Practicable measures for tackling the agricultural classes in small villages, the depressed classes, and the female population have not been devised (p. 234).

The only way to meet the problem of the small villages is to group them for school purposes, making one central school with a full course for an area, and arranging feeder schools, which must serve as a rule more than one village from which the central school is to be fed (p. 237).

Abandonment of the enterprise by mission societies, Christian and otherwise, is inconceivable. Small as the results are, the work is a sign of, and fosters, the spirit of service and self-sacrifice which alone can vitalize such missions (p. 261).

No education, and no progressive movement which is not inspired by and based on religious convictions of a radically transforming character, will ever alter the essential features of Hindu and Mohammedan life (p. 278).

The significance of Mr. F. L. Brayne's work, *The Remaking of Village India*,[1] has been referred to. Its merit lies chiefly perhaps in three features. Mr. Brayne had a comprehensive program, touching nearly all aspects of village need, he pressed the entire program on a wide front, and he demonstrated the ability of a district administrator to get tangible results in a short time.

The temptation of the schoolmaster is to send his boys on to the high schools and colleges, and attract attention to himself as a producer of scholars. But most of the boys that so leave the village are a dead loss to the village. The uplift and development of the village demand the best brains of its children, and if the betterment of the village is the final goal, the village schoolmaster should be always trying to keep his boys at home (p. 156).

In the "remaking" movement the Boy Scout comes into his kingdom. He now has a job of work to do, and a glorious job at that; he need never be idle and never at a loss for a good deed or a bit of school service. He can shock his parents by cleaning up the stinks his insanitary neighbors have left about the village, or delight their hearts by building a wall to replace the old thorn fence round the cattle pen. There is no end to the jobs waiting to be done and no end to their variety (p. 162).

In a word, the village guide will carry out the whole gospel of regeneration already published in this district.

These village guides will have to live among the people and will be judged solely by their results, and their appointment will begin a new stage in practical work. We often think the people object to progress. It is not progress they object to, but the multiplication of petty officials, who are in many cases unsympathetic and out of touch with village life (p. 79).

[1] Brayne, F. L., *The Remaking of Village India*. Milford, 1928.

We have consulted the village people, and they are simply delighted at the chance of getting rid of their miscellaneous visitors and receiving instead a resident worker, who can help them in all their troubles and be a real guide, philosopher, and friend. They agree with us that this will start a new era in village life and in rural development (p. 78).

The Director of the Pasteur Institute at Coonoor, South India, Colonel Robert McCarrison, in his admirable little book *Food*, [1] stresses the grave malnutritional conditions in India. His suggestions are practicable as well as scientifically sound.

Normal nutrition and health cannot be maintained on many of the diets now used by millions of the Indian people. Their welfare demands the provision of food which will satisfy the physiological needs of the body; education is the first step towards the attainment of that end (p. vi).

The greatest nutritional need of India at the present time is the production of more and of purer milk (p. 69).

If the rice-eater can supplement his rice with enough milk and milk-products, dhal, green leafy vegetables, and fruit then he will have a diet which is well suited to the climate in which he lives and to preserve him in good health (p. 80).

It is a great pity that in India people do not devote themselves more to the breeding of hens from good egg-laying stock. There is a great opportunity in India for this industry which is one that would bring with it an increase in the health and strength of the people provided they used the eggs as food and did not export them (p. 71).

The best of all diets used by Indian races is one composed of whole wheat flour (*atta*) or of home-pounded rice and *atta* in equal parts, milk, milk-products, dhal, fruit and green leafy vegetables with flesh meat two or three times a month. No diet eaten by man is capable of producing greater physical perfection, strength, and vigor than this (p. 78).

Mr. Albert Howard, author of *The Development of Indian Agriculture*,[2] and Director of the new Institute of Plant Industry in Indore in Central India, is a capital illustration of that type of agricultural scientist who, digging deep into his own specialized field of work, discovers intimate interrelation of all parts of the rural problem. There is not space to quote his exceedingly important statements about the technical problems of Indian agriculture, but some of Mr. Howard's wise observations on the broader questions are worthy of the closest study by all leaders in rural reconstruction.

The first step is to study the village community. This is now being done and a good many results are available. These can be summed up in a few words. The people of rural India are for the most part uneducated, illiterate, and almost incapable of thinking for themselves. The majority are born in debt, live in debt, and die in debt. Even in the modern villages of the canal colonies, money lending has become one of India's greatest industries. Elsewhere,

[1] McCarrison, Col. Robert, *Food*. Macmillan, 1928.

[2] Howard, Albert and Gabrielle, *The Development of Indian Agriculture*. Oxford University Press, 1929.

the holdings are for the most part small and are frequently fragmented into a number of scattered fields, difficult to cultivate and impossible to improve. Even the best cultivators have little or no capital for developing their fields. Everywhere agricultural land is regarded as a convenient means of investing money so that the rents can provide a certain income. Only in rare cases is money devoted to land improvement. In many parts of the country the pressure of population both human and bovine, is intense and but for the high infant mortality and periodical waves of pestilence the position would become desperate (p. 21).

Viewed from the standpoint of the development of the country-side as a whole, the great weakness of the work in the districts is that it has never covered the whole subject. Although much valuable work has been done, particularly in seed-distribution, finance has been omitted altogether and the human factor has been dealt with to a very small extent. Much more attention should have been paid from the very beginning to the village as a whole, to its people, to their ideas, and to their general condition and outlook (p. 31).

The Report of the Royal Commission on Agriculture in India[1] is an admirable piece of work. One is tempted to quote with great freedom.

Throughout our investigation, we have constantly been impressed with the thought that mere material improvement alone will not bring lasting benefit to the agricultural population (p. 58).

Of all the factors making for prosperous agriculture, by far the most important is the outlook of the peasant himself (p. 89).

We desire to emphasize the urgency of the need for developing the rural medical and public health services to the utmost possible extent and with the utmost speed (p. 58).

We have no hesitation in recording our belief that the greatest hope for the salvation of rural masses from their crushing burden of debt rests in the growth and spread of a healthy and well-organized coöperative movement based upon the careful education and systematic training of the villagers themselves (p. 49).

The coöperative society should be the unit through which the various departments of government, concerned with rural welfare carry on their activities (p. 55).

Facilities should be provided for the training of the more progressive village artisans, such as black-smiths and carpenters, who want to keep abreast of developments in agricultural machinery (p. 70).

The development of village industries on a coöperative basis is essential if they are to survive increasing competition (p. 71).

The establishment of a women's institute in a village would supply a center for educational and coöperative activities as well as for mother and infant welfare work and might remove the present obstacles to the employment of women teachers in village schools (p. 61).

That great progress had been achieved by the agricultural departments cannot be denied but their influence has, so far, reached a very small fraction of the total area (p. 2).

There is a general awakening of public interest in the depressed classes. The most efficient means of effecting any improvement in their condition lies, in our opinion, in education and

[1] *Report of the Royal Commission on Agriculture in India.* H. M. Stationery Office, London, 1928.

the consequent inculcation of self-respect and self-help. In no field of rural work have private organizations a greater opportunity for usefulness (p. 61).

The improvement of village life in all directions assumes at once a new importance as the first and essential step in a comprehensive policy designed to promote the prosperity of the whole population and to enhance the national income at the source. The demand for a better life can, in our opinion, be stimulated only by a deliberate and concerted effort to improve the general conditions of the country-side (p. 89).

If the inertia of centuries is to be overcome, it is essential that all the resources at the disposal of the State should be brought to bear on the problem of rural uplift. What is required is an organized and sustained effort by all those departments whose activities touch the lives and the surroundings of the rural population (p. 89).

But though we hold it to be the duty of governments to initiate a combined movement for the betterment of the rural population, we recognize that success on a large scale can be rendered permanent only if the sympathy, interest, and the active support of the general public can be enlisted. So vast is the population and so extensive are the areas concerned, that no resources which could conceivably be commanded by the State would be adequate to the task in hand (p. 90).

We trust that the whole weight of those to whom the villager looks for guidance will be thrown into suggestions how to improve, during his spare time, the amenities of the village. Fortunately there is a tradition of corporate action for mutual benefit to which to appeal. In the olden days, tanks were dug or cleaned out, wells sunk, and roads made or repaired in this way. Although this good custom had largely fallen into disrepute, we think that, if its advantages were brought home to the villager, a voluntary revival of it for these and other purposes such as the provision of a good supply of drinking water, drainage, and street improvement should be possible. If revival is not possible, hope of radically improving the amenities of the village must be abandoned (p. 59).

Our object is, in short, to suggest ways and means of assisting the advance of the rural community towards a fuller life. These must be designed at once to awaken the desire in that community for better things and to arm each individual member of it against the temptations that beset him without impairing either his self-respect or his spirit of manly independence (p. 3).

We wish strongly to press the claim of the rural areas upon the time and interest of the best of India's youth. It is upon the homes and fields of her cultivators that the strength of the country and the foundations of her prosperity must ultimately rest. We appeal to both past and present members of Indian universities to apply themselves to the social and economic problems of the country-side, and so fit themselves to take the lead in the movement for the uplift of the rural classes. We trust that the authorities and teachers of universities will do all in their power to encourage the study of those important subjects (p. 67).

Statements by Indian Leaders

Only meager use can be made of the rapidly growing body of informed opinion among Indian leaders who are giving serious study to some of the basic aspects of rural reconstruction.

Rabindranath Tagore, in the announcement of the Institute of Rural Reconstruction at Sriniketan, founded in February 1922, said:

Today, for various reasons, villages are fatally neglected. They are fast degenerating into serfdom compelled to offer to the ungrateful towns cheerless and unintelligent labor for work carried on in an unhealthy and impoverished environment. The object of Sriniketan is to bring back life in its completeness into the villages making them self-reliant and self-respectful, acquainted with the cultural tradition of their own country, and competent to make an efficient use of the modern resources for the improvement of their physical, intellectual, and economic condition.

In a lecture on the *Problem of Rural Reconstruction*, delivered in St. Joseph's College, Trichonopoly, February, 1929, K. C. Ramakrishnan of the Economics Department of the University of Madras said:

The desire to restrict the quantity is generally preceded and stimulated by the desire to improve the quality of the existing and coming generations. To create an ardent "will to live better" against which there might be an inhibition, due to climatic conditions or political and social institutions of the country, must be one of the foremost duties of the rural reformer. . . .

Attempts must on the other hand be made to lay the foundations of a new rural civilization, in which increased material prosperity should ensure a fuller and happier life for all who labor freed from the tyranny of feudal tenure; in which education will be universal and not confined to a few castes, in which the existence of the village will not be a drab and joyless affair, but will have incorporated into itself the innocent and beneficial amenities of a scientific age, in which the village folk will not feel isolated but will participate in the larger commercial, political, intellectual, and social life of the nation. . . .

In the best interests of agriculture the land needs to be relieved of its surplus cultivators and freed from the terribly persistent tendency to *morcellement*. Let us not then in our enthusiasm for rural reconstruction lose our balance and decry all industrial development. Our efforts must be to mitigate, if we cannot avoid, the evils of uncontrolled industrialism, but not to discard industries altogether.

Professor Ranga of Madras writes:

Our universities must also organize such a system of training and teaching so that a good number of students who have already entered upon their Honors' Course may be prepared as social workers if they like to do social service. Such students must be taught the elementary principles of social science, agricultural economics, coöperative movement, labor organization and local government in addition to practical training in the running of a few organizations such as *panchayats*, social and religious settlements, local boards, coöperative societies, hospitals, etc. It is only such specially trained social workers who must be appointed as permanent officers of the village agricultural *panchayats*, women's institutes, etc. If thus the public and voluntary workers are helped by properly trained social workers much constructive social service can be done among the rural masses.

Ganga Rajus, president of the Tadepalligudem Taluk Board, stated at the Summer School for Teachers which was held near Ellore in northern Madras in 1929 that:

Society cannot improve and cannot have sufficient strength unless steps are taken to introduce (and work) compulsory free adult education and work it earnestly for at least twenty-five years. In our country such a state cannot be reached for a century to come. Even that would not be possible if meanwhile we do not put our heart and soul into it.

The following is a statement found in a circular issued by the District Coöperative Rural Reconstruction Association, Ltd., of Benares:

It is our conviction that the regeneration of our country rests to a greater degree on the reconstruction of our village life and the development of her ancient rural institutions. An examination of rural life has convinced us that there are, even now, traces of corporate feeling in the rural areas and still more something of coöperation in work.

In an address on Rural Reconstruction, Pandit Gurusewak Upadhya, Deputy Registrar of the Coöperative Societies of the United Provinces, is reported as saying that:

Now, a rural reconstruction society attempts to embrace the whole of the village group. Within that setting may be observed the play of interests operating through sub-groups. These sub-groups between themselves arrange to look after institutions for advancement of physical, social, economic, educational, and aesthetic interests. As social progress in any country depends in large measure upon the facilities for social contact definite efforts are being made to get every member of the community into an organization of some kind or other.

In a paper on *Coöperative Societies and Rural Reconstruction*,[1] N. K. and S. K. Roy state that:

It may be seriously questioned whether it is possible to restore this life or bring about this moral reconstruction without a religious basis, and as Christians we must admit that it is not possible to build up the highest form of social life without the vital spark that flows from the life of Christ. But that is therefore just the reason why the duty of the Christian worker in rural areas is so imperative; namely, to hasten the Kingdom of God—the True Society—by practical application of the brotherhood of man, which is the basis of the coöperative movement. The coöperative movement was born in a Christian country of Christian ideals. We do not claim that it can take the place of the Gospel in any work of moral reconstruction anywhere, but if education, even secular, can help the cause of the Gospel, we do contend that coöperation can be its forerunner and its handmaid in thousands of the villages of India. . . .

By far the greater number of foreign missionaries in India work in rural areas. They have great opportunities for service of this kind. Let not the mistake, however, be made of trying to help without undergoing some study and training in coöperative methods. Otherwise, before long the discovery would be made that all are not fitted to be "coöperators," just as it has been discovered that all are not fitted to be educationists. A missionary can organize a single village coöperative society, be its member and be its life and soul. He may organize several village coöperative societies in a selected and compact area, organize a Guarantee Union in connection therewith and, through the Union, help in the supervision of the societies. The great thing is to get some training in organization, not to take too much on himself, and not to do this work in the villages on communal or denominational lines. The missionary cannot be warned too strongly against the danger of falling into this attitude, so easy to him. The writers of these papers know from bitter experience the evils of communal or denominational coöperative societies—a term containing in itself contradiction. . . .

If the movement could do nothing more than relieve mere physical distress in an organized manner it should not fail to appeal to Christians as a proper field for Christian work. But the movement claims to do much more than that. It seeks to improve the character of men. It

[1] Roy, N. K. and S. K., Coöperative Societies and Rural Reconstruction (in the National Christian Council Review, June, 1926, pp. 343-352).

provides an effective organization for the practice of mutual help and of the Christian virtue of loving one's neighbor as one's self. That is why coöperation is Christian. The development of the right coöperative spirit means the development of the Spirit of Christ. But all this higher development in the movement is obviously not possible without workers inspired by high ideals. This is where the special appeal to Christians lies. The coöperative ideal is so much a Christian ideal that it can be declared without hesitation that any one who works for the advancement of true coöperation is preparing the way for Christ. One of the common experiences of many earnest Christians is the difficulty of realizing, in the face of widespread suffering and distress, of what to do and how to do it. Isolated acts seem to be so inadequate. Here, at least, in the coöperative field, there is no such difficulty. Here is a permanent organization which is by its character bound to gather strength.

Quotations from the Writings of Foreign Missionaries

In *The Christian Task in India*,[1] a symposium of articles by various writers, chiefly missionaries, edited by Rev. John McKenzie, Principal of Wilson College, Bombay, is a timely discussion of this subject.

The missionary enterprise is called upon to continue in many other spheres its efforts of service to the people of India, possibly not so much by an extension of its work as by its quality.

Missionaries can become the conduits through which the best in Europe and America flows into India in the form of educational ideals and technique—educational in its broadest sense. S. K. Datta (p. 7).

The villages of India are little self-contained republics. Be a village ever so small, it has representatives of all the important castes following the occupations indispensable for village life. It has its village officials, bankers, and tradesmen; its weavers, carpenters, and masons; its potters, barbers, and washermen; its field laborers, leather-workers, and sweepers—all of whom are interdependent.—The Bishop of Dornakal (p. 27).

The greatest triumphs of the Christian Church have also been won in rural India. There are four and a half million Indian Christians in the land, of whom about 93 per cent. are rural. Wherever the religion has won victories and has left its mark on the life of the country and the people, it is where it has struck its roots in villages. Effective and indigenous has the Christian enterprise become where it has touched rural life: feeble and exotic it continues to be where it is merely urban.—The Bishop of Dornakal (p. 27).

Rural India cries for reconstruction. Friends of rural India are in demand, with special knowledge of things vital to rural life.—The Bishop of Dornakal (p. 37).

Voluntary clergy, voluntary lay evangelists, voluntary lay catechists, and the like need to be courageously instituted. The paid system, universally in vogue in missions, is not native to the country; and it must be discouraged.—The Bishop of Dornakal (p. 39).

Certainly a village girl should be taught in school the use of every square foot of available ground for the planting of fruit trees and vegetables; the conservation and use of common fertilizers; the building of thorn fences to protect gardens; the raising of improved breeds of poultry, and of the goat, which has been called the poor man's cow; among the better-to-do, the care of cows and buffaloes. These things, taught not in theory but with demonstration and practice, would do much to raise the amount of family income.—Miss Alice B. Van Doren (p. 55).

[1] McKenzie, John (Ed.), *The Christian Task in India*. Macmillan, 1929.

The greatest enemy of Christianity in India today is not to be found in the religions of the land, but in influences secularistic and materialistic that have come from the West to India through many channels and not least through that of education.—Rev. John McKenzie (p. 95).

What we covet for the Indian Church is that more Indian Christian leaders shall coöperate with these men in facing India's problems, and that the two groups together shall carry on the traditions of bodies like the Servants of India Society, bringing about "an Indian evolution of the Spirit of Christ," "a Christ-inspired Indian mind and soul." This we believe to be the surest method of creating that Christian public opinion which alone can solve India's "public questions."—J. F. Edwards (p. 172).

Mr. Sam Higginbottom, the author of *The Gospel and the Plow*,[1] is an agricultural missionary and one of the most dynamic forces in India today. He writes that:

I am told that the church should be inspirational, not institutional, that it should inspire its members to go and do outside the church what its present limitations make inconvenient to be done inside. I believe the church should be both inspirational and institutional, should have today as wide a program as Jesus stated and carried out and as the Apostle Paul laid down (p. 140).

There was a day when the missionary felt that baptism was the end. Today he knows it is only the beginning (p. 30).

It seems entirely fitting that the Christian missionary should maintain his place by demonstrating his fitness to lead India out of economic bondage into economic freedom, which is at the very foundation of all other freedom (p. 91).

When we recall that modern agricultural science is so recent in America, what India has done compares very favorably with what other countries have done, after due allowance has been made for all the unusual difficulties of the situation (p. 42).

A survey of the field of Indian life shows no more devitalizing handicap clamped upon a great people than the illiteracy of the nation's motherhood. There is most urgent need that the Christian women of the world help their illiterate sisters in India to receive the same generous heritage which they themselves take as a matter of course, seldom realizing that they owe their position of equality with men and freedom to decide their own life's partner and work, to Jesus, who is the world's first Gentleman (p. 21).

Grant all they say, it means that these poor folk see in Christianity more than in their own old faith. While adhering to their old faith material progress was impossible, under Christianity it is possible. Under their old faith they were denied common human rights, under Christianity they are recognized as brothers, under their old faith they were denied the spiritual resources of that faith, under Christianity their only limit is their capacity to comprehend the length and breadth and depth and height of the love of God for the lost (p. 31).

Bishop Whitehead, the author of *Indian Problems*,[2] is a Christian statesman. His comments are both wise and shrewd and bear the authority of long experience, deep sympathy, and clear thinking.

[1] Higginbottom, Sam, *The Gospel and the Plow*. Macmillan, 1921.
[2] Whitehead, Rt. Rev. Henry, *Indian Problems*. Constable, 1924.

The great value of dealing with the village life as a whole and not in separate compartments. . . . The various evils that afflict and depress the life of the people in the villages are all connected with one another and ought to be dealt with as one problem (p. 160).

"Community education" is the idea that the schools for the children should take their place as part of the general uplift of the village, and that the education given in the schools should definitely prepare the boys and girls to take their place in the life and progress of the community to which they belong (p. 158).

It is of no use giving the children an education that will fit them to make their way in the towns, but is useless for them in the villages (p. 153).

After about a century of educational development the problem of the villages still awaits solution (p. 157).

A well-educated, well-trained Christian community is the first thing needed if the Christian Church is to play the great part marked out for it in molding the future life and thought of the Indian people (p. 88).

Eighty-three per cent of the Indian Christians throughout India are illiterate; and at the same time ignorant, illiterate outcastes are being swept into the church at the rate of 2,000 a week. . . . The education of these people ought to take precedence of all other forms of missionary work, and ought to have the first claim on the resources of the missionary societies (p. 80).

The future destiny of India depends mainly on the acceptance by her people of a religion that can satisfy their highest spiritual longings and concentrate all its forces on their moral and social progress (p. 45).

Christianity has challenged two characteristic vices of Indian civilization by its splendid work for the education of women and the emancipation of the depressed classes (p. VII).

Bishop Frederick B. Fisher and Walter Brooks Foley have brought out a volume called *Building the Indian Church*.[1] The sub-title of the book is "A book of experimental methods." It is a very full manual of suggested procedure for the expansion and strengthening of the Indian Church.

Concentrated effort is, in the long run, more effective than expansive methods (p. 103).

We can never be satisfied until the millions of India have come to know Jesus Christ, have realized in Him their personal Redeemer, and have been transformed by His Spirit. This will mean that a new social order, based upon Christian ideals, has come into being (p. 151).

Our task is the remaking of human society. To this end we need individuals who will place the principles of Christ at the heart of every social and religious development in the nation and in the world. Making the way easy for dynamic disciples to remain within a changing Islam and Hinduism is one way to promote His Kingdom (p. 148).

Christian service in the community is that effort which seeks to uplift and transform man's daily experiences. It is the application of Christian principles. It deals with man in his social relations, and with changing causes and conditions. It demands social and collective action, and seeks not only to save men but to gather their Christian life in social institutions. The

[1] Fisher, Bishop Frederick B. and Walter Brooks Foley, *Building the Indian Church*. The Albion Press, 1930.

purpose is to construct such a social order as shall realize the Christian ideal for human society (p. 71).

Are we approaching a time when men and women may stay within such a social system as Hinduism and yet be known publicly as followers of Jesus? Sadhu Sundar Singh told a year or two ago of thousands of secret disciples of Jesus. Such followers may give their time, talent and lives as thoroughly in His cause as any member of the organized Christian Church. There should be room for fellowship with such strong characters. Christianity would be strengthened by their efforts, and the message of the Master be preached by an ever-increasing number of living examples. A powerful adjustment by Christian permeation is taking place (p. 148).

A Word From England

The report of the Archbishops' Fifth Committee of Enquiry in 1918 contains these words:

The social principles of Christianity . . . are not a mere deduction from or corollary to the Christian faith. They are an essential part of it, and to insist upon them is an indispensable element in the witness of the Christian Church.

Reports of Christian Conferences[1]

From addresses before, or statements authorized by, various Christian conferences and commissions in India, space forbids the use of a wealth of material that shows beyond doubt that the thinking of the missionaries themselves is on progressive and comprehensive lines.

The *Report of the Mass Movement Commission*[2] of the Wesleyan Methodist Provincial Synod of South India stated that:

The aim of the educational system is one; namely, to uplift a depressed agricultural community; but it seeks to accomplish this aim in two ways:—First, by giving a majority of scholars an education which will make them more skillful workers upon the land and send them back to the village better fitted for life in it; and secondly, by taking a minority out of the village and enabling them to make a good livelihood elsewhere in occupations other than agriculture. The Commission consider that it is as necessary that there should be paths leading out of the village to the city as that there should be paths returning to it.

The Findings and Recommendations of the Rural Educational Conference at Madras, 1928,[3] contains the following statements:

This conference is convinced that careful supervision of schools by well-trained supervisors is absolutely essential to the improvement of rural education. We would emphasize the fundamental difference between inspection for purposes of government grant and the supervision which helps, teaches, guides, and encourages the teachers. Infrequent visits by overworked inspectors are not at all adequate. . . .

[1] See also Chapter IX.

[2] *Report of the Mass Movement Commission* of the Wesleyan Methodist Provincial Synod of South India, Mysore, 1919.

[3] *The Findings and Recommendations of the Rural Educational Conference.* Bulletin, Madras Representative Christian Council Pasamalsi, August, 1928.

We recommend to missions the appointment of well-qualified full-time supervisors of schools, even though a few inefficient schools may have to be closed to find the necessary funds. . . .

In addition to full-time supervisors, much valuable work for the improvement of teaching can be done by missionaries, pastors, and others in their visits to schools, provided that such people have a progressive educational outlook. We recommend that those who have to undertake supervision should be given special short courses to help them to understand and appreciate the newer methods and the principles of school supervision.

The Christian Missionary Society Report, *Mass Movement Work in India*,[1] states that:

The Commission considers Community Schools essential for (1) the creation of a literate and independent lay membership of the rural Church, capable of producing voluntary workers; (2) the economic improvement of village Christians; (3) the all-round development of village boys from among whom some may afterwards receive higher education and become Christian leaders, and (4) in order that village workers may make their schools or houses the Community Centers adumbrated in the Fraser Report (pp. 15 and 16).

A *Scheme for the Foundation of a Community School*[2] prepared by the London Missionary Society says that:

Our aim must therefore be, to provide for the majority of the boys who come up from the villages, an education which shall lead back to the village, but which shall also inspire the boy with an ideal for his village life, and fit him to work for that ideal. It must reveal to him, not as a matter of theory but of practice in every day experience the possibility of living more healthily and more joyfully in the simple surroundings of the village. It must seek to build up his character with a stamina which is able to face adversity and difficulty with a belief in the possibility of the fulfillment of his ideal. It must provide him with the training necessary to enable him to earn his living in a village; also it must plant in his inmost being a belief in his own divine call to the service of the fellowmen. It must seek to develop in him an initiative, and force of character which shall enable him to fall naturally into the place of leader, when he returns to his house surroundings.

Resolutions passed by the All-India Conference of Indian Christians held at Lahore, December 30–31, 1929, state:

Church and Missions.—X. (a) Keenly interested as this conference is in the progress of the Kingdom of God in this land, it is firmly convinced that the interests of that Kingdom will be best served by the Churches of the West, represented by their various missions, entering into a close and intimate coöperation with the Churches in this land. In its opinion this coöperation can be secured only by the missionary organization in this country becoming an integral part of the Church of India, so as to secure an identity of interest and activities.

In the *Forward Looking Program*, of the Punjab Mission of the Presbyterian Church U. S. A. is the statement:

[1] *Mass Movement Work in India.* Printed for the Christian Missionary Society at Kottayam, 1929.

[2] *Scheme for the Foundation of a Community School.* Printed for the London Missionary Society by the Methodist Publishing House, Madras.

The time is ripe for a determined effort to enter the field of adult education as a means to serve the village life, prepare a larger section of the village population for the Christian message and to develop the Christian community. . . .

An immediate necessity is to set aside a missionary for the study of this problem and for the organization and carrying out of a program of adult education. This man would also act as organizer and director of rural uplift work (p. 9).

In an address given at the Rural Educational Conference at Madras in 1928 Rev. J. M. Baker of the American Baptist Mission said that:

We have found that the ability of adults to read furnishes a strong incentive to the children, which they cannot possibly have so long as their parents are illiterate. The pupils' stronger incentive improves the school.

Dr. Mason Olcott, also in an address to the Rural Educational Conference at Madras in 1928, maintained that:

Supervision is not enforced conformity to formal standards, but the development of the teacher's purposes.

Supervision, therefore, is not the hasty pouring in of second-hand thoughts or easy solutions, but it is patient guidance to teachers in their thinking through hard problems.

Supervision is a life-giving process that changes habits of teaching, not a deadening procedure that changes words or appearances.

At the conference on rural problems held at Madras two years later Rev. J. Z. Hodge spoke on *How Best the Christian Life and Spirit in our Villages can be Released for Rural Uplift.*[1] He said:

I deprecate the term, a social Gospel. The Gospel is of social necessity, for the simple reason that the individual to whom it appeals is a social being, for no man liveth unto himself. Man cannot be extracted from his community and live.

If the Christian life and spirit in our villages is to be released for rural uplift, these preliminary things need to be enlisted:

(1) Our Christian life must be strengthened at its source—the heart must be right and the feelings enlisted.

(2) The Gospel of Christ must be understood to cover the whole realm of life—there must be the assent of the mind.

(3) We must consecrate ourselves to a more sacrificial way of living by obeying the Master's law that he who would save his life must lose it—there must be the will to serve.

(4) We must face frankly the evils that oppress village life, and holding them to be alien and hostile to the Spirit of Christ regard it a Christian duty to remove them.

(5) To us rural uplift must belong to the being rather than the well being of the Gospel of Christ.

Mrs. A. Irbe, at this same Madras Conference, in February, 1930, said:

One of the most important questions in the problem of rural uplift is that of the village woman and her home. As long as the home does not form an adequate background for the improvement of the economic conditions, for the safeguarding of health and for the spiritual growth of a community, no real progress is possible.

[1] Hodge, Rev. J. Z., *How Best the Christian Life and Spirit in our Villages can be Released for Rural Uplift* (in *Rural Problems*, the Report of a Conference on Rural Reconstruction, Madras, Feb. 6 and 7, 1930. Christian Literature Society's Press, Madras, 1930.)

Rev. T. M. Rajendraen summed up for the Conference the needs in rural India as follows:

What is it that is expected of us in the attempt to uplift the rural people? We have to send consecrated and capable men and women leaders to serve as:

(1) Sanitary workers.
(2) Religious leaders.
(3) Moral upbuilders.
(4) Social workers.
(5) Medical helpers.
(6) Leaders of young people.
(7) Teachers of Children.
(8) Tutors of cottage industries.
(9) Economists capable of teaching people ways of thrift.
(10) Indian musicians and such other persons whom the conditions of rural parts demand for reconstruction.

Mr. K. T. Paul in an address at the Madras Conference stated some basic principles of adult education in regard to rural reconstruction as follows:

In these seventeen years of experimentation in rural reconstruction work in South India, we of the Y. M. C. A. have arrived at a few fundamental principles. I shall try to state them as clearly as I can.

(1) Rural Uplift is impossible if service is directed to one or other of the villager's needs in isolation. The programme should be sufficiently comprehensive, and its execution should be simultaneously directed to all the main needs of the Villager. In other words it is practically futile to confine Rural Reconstruction to the economic, the health, the social, the moral or any other needs of the villager. Success is possible only when all of these are approached together and that simultaneously. This we claim to be our discovery, made and placed before the public before any one else did so.

(2) Another principle is that rural reconstruction is impossible except in so far as it is a process which wells up from within. All work directed from without is transitory, and it has value only so far as it secures action by and from within the village itself. When this is forgotten much of the service that is done, however valuable in itself, is quickly lost. Not only is it a waste, but also it undermines faith and regards true normal progress.

(3) This leads on to another central principle. All rural reconstruction work should be severely conceived and carried out with every self-restraint as a species of education. Not education as ordinarily understood; but as adult education totally irrespective of literacy. That is the only method that is really possible or justifiable. Every line of service should be conceived and worked out as a part of education.

The report of the Fraser Commission, *Village Education in India*,[1] is a classic. It comprehended the problem and there can be traced to its recommendations a steady and rapidly widening influence.

The carrying out of our proposals involves the sending out of many more missionaries. This is not because we advocate an extension of the area in which missions operate (that is outside our province). The line is already far flung and exceedingly thinly held, so thinly that not only do almost all furloughs dislocate work, but it is quite impossible to think of educating the field evangelized or adequately to train workers for the great areas covered.

We desire therefore to see many more missionaries, but we wish them chiefly for intensive work, for the service of developing the powers of the Christian community. And for this

[1] *Village Education in India.* The Report of a Commission of Inquiry. Oxford University Press, 1920.

reason they must be primarily educational and economic workers. They should be able to take the educational and welfare work off the hands of the overworked district missionary, and should be chosen and trained for the special work, just as the district missionary has usually been trained theologically. But these missionaries must be men of spiritual power just as much as the older type, men with a mission, men with a message, and men with love for the people (p. 3).

One of the greatest opportunities open to missions in India at this time is the working out in practice of the conception of the school as a community center. We believe that no other than a Christian agency will have the motive and dynamic to realize a community school reaching out in those helpful, uplifting ways most suited to the particular neighborhood. Such a school—Christian, educationally sound in administration, supervision, and teaching, and intelligently grasping the temporary obligation of social leadership—is one of India's most urgent needs. Missions will find themselves most Christian in endeavoring to help India at this point so vital for her self-realization (p. 82).

In developing a community school as a new type for the general village conditions of India and in the provision of higher secondary schools suffused with Christian ideals and markedly rich in personality for the intensive development of Christian leadership, we find two mission contributions of most far-reaching influence to Indian education (p. 85).

In our effort to improve the condition of the Indian Christian community, we must recognize that there will be no real and permanent solution of its problems whilst the general economic problems of India are unsolved. These ought never to be out of mind, and our effort, therefore, should include the study of the agricultural and industrial problems and evils of India as a whole, and the creation of public opinion on them, with a view to obtaining suitable legislative and other relief (p. 139).

Indian educators must realize that the economic conditions here, far more than the West, will not justify a school for every village; that they must give up their conservatism and prejudices, or starve educationally; and that in the growing interest in education that is bound to come with the increased measure of self-government, missionaries should be alert to anticipate the possibility of the consolidation of certain of their schools and to encourage it wherever possible (p. 159).

We believe that the National Missionary Council will not realize its ideal until it has several men who are able to devote all their time to the problems connected with the principal departments of missionary activity. For instance, the committees on mass movements, education, agriculture, and industry, medical work, and Christian literature—and possibly one or two other committees—would be more efficient if each of them was provided with a full-time convener, director, or secretary (p. 168).

Reports of the Jerusalem Meeting

The last group of quotations is taken from the Jerusalem Meeting, not found in the Rural Report,[1] but bears upon the recommendations in the present report. A press release after the Meeting closed stated that:

Most novel of all and most convincing was the setting in the center of the Council's thought the problems of rural populations of the world which after all cover the majority of the human

[1] *Missions and Rural Problems*, Volume VI, The Complete Report of the Jerusalem Meeting of the International Missionary Council. New York, 1928.

race. The Meeting saw, as no such group had ever grasped before, the need to shape the work of evangelism, education, economics, healing, and hygiene in the village, not on a crude or a simple form of city work but on a radically different plan from the foundation upward and in the light of the best modern knowledge.

The following quotations are from the *World Mission of Christianity:* [1]

. . . the New Testament does not recognize the antithesis frequently emphasized by later ages between individual and social regeneration. The task of the Christian Church, therefore, is both to carry the message of Christ to the individual soul, and to create a Christian civilization within which all human beings can grow to their full spiritual stature. It is its duty to acquire the knowledge by which the conditions which imperil such growth may be removed, and those conditions which foster it may be established. It is its duty to speak and work fearlessly against social and economic injustice. It is its duty both by word and action to lend its support to all forces which bring nearer the establishment of Christ's Kingdom in the world of social relations, of industrial organization, and of economic life (p. 48).

If they (the followers of Jesus) are to be faithful to their Master they must try all social and economic systems by the standard which He revealed. It is their task to seek with the help of His Spirit to realize love with ever-increasing fullness, not merely in their own hearts, but in their social order, in their political relations, and in the daily transactions of the factory and the market place (p. 46).

The Christian forces require a constructive program of action, based on scientific knowledge and successful experiment, and perpetually adjusting itself to the new demands of changing situations (p. 41).

The International Missionary Council regards it as of vital importance that Christian bodies both in the mission field and in Europe and America should be adequately equipped for formulating and applying the social teaching of Christianity to questions of social organization and of economic relations (p. 52).

The International Missionary Council, having surveyed the field of coöperation as it affects the working of national Christian councils in the light of eighteen years' experience since the World Missionary Conference in Edinburgh in 1910, reaffirms its conviction that these organizations offer to the Christian forces both in the East and in the West a unique opportunity for concerted and united action, which, when rightly understood, creates a new Christian unity, a corporate life, and a solidarity of aim and purpose among all who are working for the extension of the Kingdom of God (p. 75).

We believe in a Christlike world. We know nothing better; we can be content with nothing less. We do not go to the nations called non-Christian, because they are worst of the world and they alone are in need—we go because they are a part of the world and share with us in the same human need—the need of redemption from ourselves and from sin, the need to have life complete and abundant and to be remade after this pattern of Christlikeness (p. 11).

Since Christ is the motive, the end of Christian missions fits in with that motive. Its end is nothing less than the production of Christlike character in individuals and societies and nations through faith in and fellowship with Christ the living Savior, and through corporate sharing of life in a divine society. (p.11)

[1] *The World Mission of Christianity:* Messages and Recommendations of the Enlarged Meeting of the International Missionary Council, held at Jerusalem, March 24–April 8, 1928. New York, 1928.

Index

All-India Conference of Indian Christians, Lahore, 1929, 154
Allahabad, 40, 131, 142
Alwaye, the Christian college at, 41, 142
Animism, 66
Andhra Christian Council, 131
Andhra Ryots Association, 32
Artisans, village, 56, 71, 117, 146
Asansol, Conference at, 1, 44, 133

Baker, Dr. J. M., 45, 61, 155
Bannerjee, Mr., 31
Baptism, 47, 50, 77
Benares, District Coöperative Rural Reconstruction Association, Ltd., of, 149
Bengal, 14, 32, 36, 133, 142
Bible, 101; village, 48, 49
Board of Economic Inquiry, Punjab, 37
Bombay, 33, 38, 54, 88, 108
Boy Scouts, 38, 56, 57, 75, 144
Brayne, Mr. F. L., 30, 38, 40, 56, 57, 58, 77, 78, 82, 121, 141, 144–5
British Government, 17, 18, 20, 24, 36, 39, 60, 82, 91, 118, 133, 142; and Christian rural reconstruction, 77, 95; and coöperative societies, 120; and health work, 35; and mission schools, 53; and rural affairs, 34; local, and the rural reconstruction unit, 83; nation-building departments of, 34, 37, 62, 75, 121, 140; Department of Agriculture, coöperation with, 72, 75; Department of Coöperative Societies, 36, 135
Buddhism, 66
Building the Indian Church, 41, 93, 152
Bunter, Mr., 41
Burma, 1, 13, 32, 66–7
Burma Christian Council, 66; survey of Christian missions by the, 66

Candidates, selection of missionary, 98
Caste, 24, 27, 29, 49, 144; and rural reconstruction, 74, 77; in Burma, 66
Caste Movement, the, 80
Cattle, 16, 50
Child-welfare, 57, 134, 146
China, 19, 21, 112
Christian Message, 51; proclaiming the, 46
Christian mission, function of the, 85
Christian Task in India, The, 150
Church, the, 45, 63, 69, 73, 74, 75, 77, 80, 85, 93, 112, 131, 137, 141, 150; a self-supporting, 19, 123; and coöperation, 63; and the plantations, 88; and the urban laborer, 88; membership in the, 43, 47, 48, 50, 95; the Indian, 43, 80, 97, 104, 105, 112, 124, 151, 154
Civil service, Indian, 1, 18
Coimbatore, 128
Colleges, 93, 115, 119, 144; agricultural, 34, 104; and village work, 86; Christian, 41, 66, 98; veterinary, 36
Committee of Enquiry, 1918, the Archbishop's Fifth, 153
Communications, 21
Conferences, reports of Christian, Chapter IX and pp. 153–8
Coöperation, 38, 63, 74, 83, 85, 89, 114, 131, 134, 144, 149–50
Coöperative banks, 19, 32, 75
Coöperative Movement, the, 32, 36, 48, 119, 135, 146, 148
Coöperative societies, 24, 32, 36, 37, 56, 62, 73, 74, 75, 76, 93, 135, 140, 141, 146, 149; and rural reconstruction, 70–1
Cottage industries, 36, 117, 156
Criminal tribes, 20
Crops, 14, 35, 36, 55; losses to, 20

Datta, Dr. S. K., 150
Debt, 16, 24
Depressed classes, 26, 146; movement, 15
Development of Indian Agriculture, The, 145–6
Dornakal, Bishop of, 150
Drama, 52, 57, 58, 62, 73, 87, 138
Dube, Professor D. S., 22
Dutt, Mrs. Saroj Nalini, 32

Economic problems, 16, 19, 55, 135
Education, 34, 43, 114, 118, 125, 137, 139, 150, 152, 153, 156–7, 158; adult, 52, 58, 62, 70, 73, 85, 134, 135, 138, 141, 155, 156; community, 152; for coöperation, 51; higher, 154; mass, 23, 58, 62; Minister of, 37; missionary, 86, 92, 100, 101, 102; pri-

mary, 34, 53; religious, 47, 48, 84, 101, 138
Education of India, The, 143
Ellore, new village at, 31
England, a word from, 153
Evangelism, 43, 45, 46–7, 76, 80, 81, 88, 126, 134, 150, 158
Experimentation, 51, 53, 92

Family system, the, 21
Famine relief, 35
Farm Bureau Federation of America, 32
Fellowship of the Friends of Jesus, 95
Fertilizer, waste of, 19
Festivals, 48, 57, 73, 137
Financial problems, 44, 104
Fisher, Bishop Frederick B., 41, 152
Foley, Mr. Walter Brooks, 41, 152
Food, 22, 145
Food, 14, 17, 22, 113
Forestry, 35
Forward Looking Program of the Punjab Mission of the Presbyterian Church, U. S. A., 154
Fourteen Experiments in Rural Education, 40
Fraser Commission, 40, 41, 70, 87, 156
Furloughs, 103

Gandhi, 21, 33, 42, 60, 71, 111, 116, 117
Garratt, Mr. G. T., 143
Ghazibad, 40
Girl Guides, 56, 75
Gospel and the Plow, The, 151
Government of India, *see* British Government
Guarantee Union, 149

Hamilton, Sir Daniel, 32
Harper, Mrs. A. E., 48
Health, 35, 54, 57, 69, 72, 114, 134, 136, 138, 139, 140, 145, 146
Higginbottom, Mr. Sam, 15, 16, 40, 151
Hinduism, 24, 26, 41, 48, 95, 113, 122, 144, 152, 153
Hodge, Rev. J. Z., 41, 57, 74, 155
Holt, Dr., 88
Home and the woman, 57, 135, 139
Hospitals, 35, 76, 140; mission, 54, 55, 134
Howard, Albert and Gabrielle, 145–6

Illiteracy, 23, 36, 51, 58–60, 114, 119, 144, 151, 154
Imperial Council of Agricultural Research, 39
India, assets of, 28; a sub-continent, 12; and the West, 3, 11, 21, 23, 26, 29, 97, 98, 105, 106, 111, 114, 115, 127; British, 35, 38, 39; climate of, 13; contribution from, 98; distribution of population in, 13, 28, 30, 42, 113; economic waste in, 19; financial resources of, 18; occupation of, missionary, 2; physical features of, 13; South, 22, 35, 156
India on the March, 111
Indian Commentary, An, 143
Indian Problems, 151
Industrial mission work, 88
Industries, cottage, 36, 117; village, 55, 56, 146; and the rural reconstruction unit, 71–2
Industry, 88, 114, 148; and rural life, 113, 115–17; and urban life, 18, 111; problems created by, 116
Ingraham Institute, 40
Institute of Plant Industry, Indore, 145
Institute of Rural Reconstruction at Sriniketan, 147
Institute of Social and Religious Research, New York City, 142
Intelligentsia, unemployment of, 25
International Country Life Association, v
International Missionary Council, v, 41, 106, 123, 142, 158
Irbe, Mrs. A., 155
Irrigation, 14, 15, 35
Itinerary, 4

Jerusalem Meeting, 44, 45, 46, 54, 58, 62, 81, 83, 92, 98, 101, 106, 123, 125, 126, 129, 157
Jones, Dr. Stanley, 95

Karens, 66
Katpadi, 142
Knight, Mr. J. B., 40

Lahore, *See* All-India Conference
Land, access to, 55; fragmentation of, 14, 15, 36; reform, 118; rental, 36; tenure, 14, 24; uncultivated, 15; utilization of, 14
Lantern lectures, 52, 58, 73, 138
Lay work in the villages, 65
Leaders, training of, 32, 63, 125; village, 78
Leadership, 33, 98, 102, 141; lack of local, 24,

97; lack of national, 24; of the Church in rural organization, 63; personal, 122
Libraries, 32, 58, 61, 102
Life-counseling, 49
Literature, 48, 50, 59, 60, 87, 91, 102, 138, 141, 157
Litigation, 24, 32

Macnicol, Dr. Nicol, 42, 122
Madras, Conference on Rural Work at, 1930, 132, 155, 156; Representative Christian Council, 1928, 55; Rural Educational Conference, 1928, 153, 155
Mass movement, 43
Mass Movement Commission, Report of the, 153
Mayhew, Mr. Arthur, 18, 52, 143
McCarrison, Colonel Robert, 22, 145
McConnell, Bishop Francis J., 61
McKenzie, Rev. John, 150
Medical missionaries, 22, 72
Medical missions, 54, 72; National Christian Council survey of, 72
Medical work, 93, 133, 134, 139–40, 146
Medicine, preventive, 72
Melas, see Festivals
Migrations, 22
Missionary, the foreign, 80–1, 85, 98–104
Missions, in India, 3, 75, 78, 81, 85, 112, 144, 152
Moga, 22, 40, 44, 48, 142
Mohammedanism, 24, 144, 152
Möller, Dr. Frimodt, 54
Mott, Dr. John R., 128

Nagpada Neighborhood House, 88
Nation-building Commission, 121–2
Nation-building departments of the Government, 18, 34, 37, 38, 121; *see also* British Government
National Christian Council of India, 1, 4, 45, 89, 93, 135, 136, 141–2, 157; staff of, 41, 42, 94, 142; survey of medical missions by, 72
National Christian Council Review, 90, 142
National policies affecting rural life, 115, 118
Nationalism, 12, 29, 60
Needu, Mr. Babi, 31
Nehra, Mr. Pirtha Singh, 40
Nicholson, Sir Frederick, 119
Neill, Mr. Stephen, 42, 125
Nurture, Christian, for non-Christians, 49

"Occupation," Christian, of India, 2, 80, 123
Olcott, Dr. Mason, 40, 155

Pasteur Institute at Coonoor, 145
Paton, Rev. William, 128
Paul, Mr. K. T., 40, 42, 56, 156
Plantations, 88, 117
Play and recreation, 46, 56, 73, 87, 134
Political situation, 28, 33
Poona, All-India Conference on Rural Work, April, 1930, held at, 1, 68, 69, 76, 90, 92, 94, 101, 125, 136–42
Population of India, *See* India
Problems of Rural Reconstruction, 148
Programme for Rural Reconstruction, 134
Propaganda work, 34, 38, 62, 74, 142
Provincial Christian Councils, 41, 89, 129
P. T. S. Center (Propaganda, Treatment, Survey), 72
Punjab, 14, 53, 134, 141, 154; Board of Economic Inquiry in the, 37,
Pyinmana Agricultural School, 67

Radio, 58
Rajendraen, Rev. T. M., 156
Rajus, Ganga, 148
Ramakrishnan, Dr. K. C., 1, 48
Ramanathapuram, 142
Ranga, Professor, 148
Recreation, adult, 57; *see also* Play and recreation
Red Cross, 38, 134
Refresher courses, 65, 103, 139
Religious beliefs, 25, 29, 50, 68
Religious Education of the Villager, The, 48
Remaking of Village India, The, 30, 56, 144
Research, 37, 92, 93, 135, 142; agricultural, 34; Imperial Council of Agricultural, 39; medical, 35; Rural Research Foundation, 142; *See also* Institutes
Roy, N. K. and S. K., 149
Roy, Mr. Ram Mohum, 122
Royal Commission on Agriculture, Report of the, 16, 17, 21, 27, 35, 37, 38, 39, 54, 121, 146–7
Rural civilization, tests of a, 114
Rural Community Board in the Punjab, 37

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Rural Educa— n centers, 75, 132
see Madra
Rural organi
Rural progre 35
82 ak, 149
Rural recon Rural Reconstruc-
119, 143,
enterprise, nstruction, 25, 147
centration
Rural recon 40, 150
93, 125, 1
Rural Resea *ia*, 156; *see also*
Rural Servic
142 ontemporary mis-
Rural Servic 3; the significance
Rural uplift
Rural work
est in, 44,
, 144, 152; *see also*
St. John An
Scheme for ndia, 40
School, 15 56
Schools, 75, to, 44; and the col-
Christian 9
adult, 36
nity, 69,
night, 52, k of uniformity in,
51, 52, 53
of Tagore,
village, 50, n India, a crisis, 3;
Science, 100; agricultural, 137, 151
Servants of India Society, 25, 33, 141
Simon Commission, 18
Singh, Sadhu Sundar, 153
Specialists, 44, 79, 81, 87, 88, 97, 141
Studies, village, 92, 135, 145
Survey, 139, 141; *see also* Research, studies
Swaraj Movement, 24

Tagore, Rabindranath, 31, 60, 147
Teachers, 75; importance of, 52; training of, 35, 50, 52; supervision of, 53
Temperance, 60
Thieving, 19, 32
Training, for teachers and pastors, 35, 41, 52; of leaders, 125, 141; of rural workers, 79; of village preachers, 64; professional missionary, 101

and India, 11, 21, 23, 26, 29, 42, 97, 98, 105, 106, 111, 114, 115, 127; missions of help to the, 126
Whitehead, Bishop, 151
Whitely Commission, 88
Wiser, Mr. W. H., 92
Women, 26, 29, 33, 54, 57, 134, 135, 139, 141, 143, 150, 151, 152; missionaries, 104, 141
Women's institutes, 32, 33, 57, 58, 146
World Mission of Christianity, 158
World Missionary Conference, Edinburgh, 158
Worship, 48, 134

Young Men's Christian Association, 40, 68, 78, 88, 156

Zemindari, a model, 32, 118

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